THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. III. No. 15. NEW-YORK, SATURDAY, JUNE 29, 1833. WHOLE NUMBER, 119.

To a Candidate for Ordination.

There is a blessing on thee! go thy way,
Strong in the Lord and in his Spirit's power—
His shield be o'er thee in this evil day,
And his high name be thy defence and tower.

Rise, and go forward, warrior! though the fight
Gather around, and foes from earth and hell—
Upon thy brow descends the Spirit's might,
And hosts of heavenly legions guard thee well!

There is a holy shadow o'er thy head,
A pillar'd fire, that hath before thee gone,
Darkness and fear, amidst thy foes to spread,
But to give light to thee—arise, press on!

Grasp thy bright sword, young warrior! Take thy shield,
Follow the road thy conquering Lord hath trod!
Stern contest waits thee in the battle field,
But go and prosper, in the name of God!

Scenes in our Parish.

REVIEW.

THE REV. JAMES P. WILSON, D. D., ON "THE PRIMITIVE GOVERNMENT OF CHRISTIAN CHURCHES."

The pages of a former volume have borne our testimony to the excellence of the late Dr. Wilson's character, both personal and pastoral, as far as the tribute could be paid without the advantage of intimacy and immediate acquaintance; and from this spontaneous and to us most gratifying testimony, we have no inclination to recede. In the present publication, however, we meet him, his venerable name, in the field of controversy; and as a controvertist, however honorable and high-minded, yet egregiously mistaken, we must deal with him. He published, it seems, some years ago, a series of essays or remarks on the "Government of the Churches," in an eastern periodical; and these have been collected and again given to the public since his decease. The object of these his remarks appears to be twofold—to disprove both parochial and diocesan episcopacy. By parochial episcopacy is meant the imaginary threefold order of pastors, (presbyter-bishops,) ruling elders, and deacons;[*] and this Dr. W. would disprove, by showing that there was no such scriptural or primitive order as that of 'ruling elders.' Diocesan episcopacy (including episcopacy exercised without the limitation of dioceses) is the arrangement of the ministry in the three orders of bishops, (proper,) presbyters, and deacons; and this he would overthrow by disallowing the evidence of the first order contained in the Fathers and in Scripture.

Of the scheme of parochial episcopacy, so called, or that which includes a grade denominated 'ruling elders,' *we* of course have little to say—those would-be planets may rise or sink without affecting the suns, planets, and satellites of *our* firmament. But the Rev. expurgator of this edition of the celestial globe, or rather his book, is entitled to a close brunt with those in the non-episcopal ranks who do not, like him, set down Ignatius as an author who has vanished, but think they find, in his frequent enumeration of bishops, presbyters, and deacons, *their* pastors, ruling elders, and brethren in the diaconate.—Whether this branch of the presbyterian stock will defend themselves against the attacks of Dr. Wilson, we know not. On our part, however, a few remarks are required, in consistency with our regard for the memory of this respected individual—not, we are bold to say, from any new exhibition of strength in his argument.

But we have no inclination to extend our review to the dimensions of a book—it would not suit the nature of a monthly periodical—nor is it required, as the "Works on Episcopacy," published by the New-York Protestant Episcopal Press, have defended our whole ground so largely and so effectually as to render an expanded investigation unnecessary. We shall consider those "works" therefore as the principal reply of our Church to Dr. Wilson, *cunctisque aliis* on the anti-episcopal side of the question, and shall notice only such portions of his work as appear to us to have a peculiar right to that expenditure of time and pains which is conventionally allowed to a new book, though it be on an old subject of controversy, and made up chiefly of the thread-bare and patched arguments of a cause long worn out and torn beyond the possibility of a sightly mending.

Our author, instead of adopting either of the methods—of beginning with Scripture, and proceeding downward, through the catalogue of the Fathers—or beginning with one of the later Fathers, and proceeding upward to the Scriptures—postpones the Scriptures till he reaches the later parts of his discussion, yet commences with Clement of Rome, who is next in order of time to the New Testament.

But though Dr. W. found it prudent to get his key, or try to get it, before going to the New Testament, we deem it proper to begin with that volume, trusting that the "comparing of things spiritual with spiritual" will furnish us with a better key. In the affair indeed of ruling elders, which Dr. W.'s cause required him to connect with episcopacy proper, he may have found such paucity or insufficiency in the alleged proofs, that he might demonstrate there could be none in Scripture by showing there were none out of it. Episcopacy, however, is a very different affair to deal with. We may give all uninspired antiquity to the winds, or even to Non-Episcopalians, if they can get possession, and hold it, and yet episcopacy, "secure in its existence, shall smile at their drawn dagger, and defy its point"—the apostoilc writings are enough for us—and if we include the Fathers in the *firm* of our authority, it is only as subordinate partners.

To the Scriptures, therefore, shall be our first appeal. And, for reasons hereafter to be given, which we trust will be allowed to be sufficient, we shall not prosecute the investigation of the Fathers beyond the middle or end of the second century.

Dr. W., it will be noticed, before entering on the examination of Scripture in reference to episcopacy, gives his attention to a long catalogue of uninspired Christian authors, from whom, by dint of explaining, and explaining away what opposes him, he draws the inference, that bishops proper are not found till some centuries after the apostles. With this imaginary key he proceeds to the New Testament, and finds no episcopacy there—which *his* key will unlock! To speak frankly, we do not wonder at the inefficiency of his poorly-manufactured instrument.

Dr. W. thinks there was no proper Christian ministry before the resurrection of Christ; and that even the eleven *then* appointed had no "power" to enter upon their office till the day of pentecost; and, of course, that they committed a mistake in setting apart Matthias. This fancy, one would think, might be overturned, point by point. The eleven set apart Matthias; therefore, their judgment in the case being better than that of any other person, they had a right to do so: and they set him apart to a portion of the "ministry and apostleship" which Judas had shared; therefore there was a proper Christian ministry, which Judas and of course the eleven enjoyed, before the death of Christ. Matthias is also included with the "twelve" in Acts vi. 2.—Dr. W. had the further notion, that there was no ordination, or none usually, in the outset of the churches; but that it was introduced subsequently, when they were in a permanent form. Here, again, it is sufficient to reply, that Paul and Barnabas "ordained elders in every church," as fast as they were collected together.—Dr. W., moreover, supposed that the first churches, were managed by only inspired men, without clergy properly so called—by apostles, evangelists, prophets, and persons endowed with other extraordinary gifts—the ministry not being furnished them till they became somewhat mature. But this takes for granted that the ordinary ministry and these gifted persons could not co-operate in an orderly manner.

On this subject it is sufficient to remind our readers, that there are two views of the divine institution of the ministry—the one, that it was established by Christ himself—the other, by the apostles, as directed by the Spirit of Christ. Those who prefer the latter opinion—and it is quite sufficient for the claims of episcopacy—may take what range they please in the apostolic age. It is nothing to their main argument, whether ordinations began with Matthias, or not till many years afterward: all they want is, apostolic ordination, and the apostolic system of ordination, be the date of its origin what it may.

And here let it be observed, that Dr. W. rejects the supposition that Paul and Barnabas received *ordination* when certain teachers laid their hands on them, (Acts xiii.,) and agrees with us episcopalians, that they were then separated to a particular "work," or tour of missionary duty: this *coup de grace* of our author disposes of one of the texts relied on by presbyterians. And as to the other, "the laying on of the hands of the presbytery," Dr. W. doubts whether it speaks of Timothy's ordination as a presbyter;[*] which doubt destroys the value of the passage as a basis for presbyterial ordination and for parity. Now, these are the only two passages of Scripture to which Non-Episcopalians have any sort of claim; and Dr. W. has put them both *hors de combat*. On what then does he rely for substantiating the right of presbyters to ordain? why, on this, if we understand his book—on the assumption that the New Testament recognises no ordinary ministers but presbyters—and on the inference from that assumption, without the support of a single fact, in Scripture, and clearly to the point, that in the presbyterial line *must* be the ministerial succession.—We shall show, however, that this assumption is groundless; and that done, the inference will of course be void.

In doing this, we shall make no use of the ordination of Timothy, but let both our view of the case, and that of Non-Episcopalians, remain in the obscurity Dr. W. has raised about them. We shall be content with the following remarks, which are in part an abridgment of an argument contained in one of our former numbers, and since published as a tract; *to which we hope our readers will refer*.

The enumeration of "apostles, *and* elders, *and* brethren," shows that apostles were as distinct from elders or presbyters, as both were from the brethren or laity. Matthias, Barnabas, James the brother of our Lord, Sylvanus, Timothy, Andronicus, Junia, were "apostles" of human appointment, not set apart by our Lord himself: the distinction therefore between "apostles *and* elders" was not confined to the eleven and Paul, as compared with presbyters, but extended to these others, their compeers in the sacred office. So far then we see that highest ecclesiastical office, and its superiority to the grade of presbyters, perpetuated: which fact of itself sustains the inference that the apostleship was to be kept up by successive human appointments; and, when this fact is connected with the injunction given to Timothy, one of these apostles, to "keep the commandment" or commission with which he was invested, "till the appearing of our Lord Jesus Christ," there can be no reasonable doubt, that ministers such as Timothy would continue to the end of the world, and of course none of the permanency of this sacred office, distinct from and superior to that of the elders, or the presbyter-bishops of Scripture. The apostolic order assumed or received the name of 'bishop' afterward.

We have thus the two grades of apostles and presbyters, and every one knows where to find the third grade, deacons. All this we obtain from Scripture, without using any hypothesis or assumption, but by a plain unsophisticated collation of facts and clear intimations. And we thus show that the allegation of Dr. W., that presbyters were the only ordinary ministers, is gratuitous and incorrect.—This, the Episcopalian view of the ministry, may be vastly strengthened and expanded: let a few points be noticed.

That apostles had the power of ordaining, is proved from their performing that duty in the cases of the setting apart of Matthias, of the seven deacons, and of the "elders in every church," making up the three orders exactly; and also from the direction to Timothy, to "lay hands suddenly on no man." That elders or presbyters had the power of ordaining, there is no clear and direct proof in Scripture, Dr. Wilson himself being judge, as we have just shown. And as to his indirect proof or inference, that presbyters must ordain, because their office is alone permanent, we have now demonstrated its utter fallacy—for the apostolic grade of the ministry was also to be permanent—and in that grade only does the New Testament recognise the ordaining power.

Further light on the subject is obtained by examining the rights of presbyters in the church at Ephesus. These (Acts xx.) were to be mere pastors of the "flock;" they had no power over each other; they had no power to ordain. But Timothy, in the same church, had these matters, ordination and the supervision and discipline of the clergy, confided to him, personally and solely, as the epistles to him fully testify. And the "angel" of that church, toward the close of St. John's life, "tried" false apostles; and the church there is called "his candlestick," *his* church, not that of a presbytery.—The same contrast will appear, between presbyter-bishops and apostle-bishops, if *all* that is said in Scripture of the former be compared with all that is said of the latter. And the result of the whole appeal to Scripture (*we again refer to the tract mentioned*) will be, unless we are mistaken beyond calculation, that our excellent author allowed his superior intellect to be caught and fettered by the sophistry so common in his denomination—which *takes for granted* that the whole apostolic office was extraordinary and transient—which *takes for granted* that presbyters were the only ordinary and permanent clergy—and which *takes for granted* that Scripture authorizes presbyters to ordain, and to govern their own body.

This sophistry *pervades* Dr. W.'s book. He builds every where on the assumption that there are no Scriptural, and also no primitive, indications of an order superior to presbyters. And to overthrow this assumption, as far as it relates to Scripture, has been the object of these remarks—for, that assumption overthrown, his whole work is harmless to episcopacy proper. When he begins his investigation of the Fathers, he does it with this same sophism—no order superior to presbyters is known; can I find it then in Clement, or in Polycarp, &c.? As he goes onward with the Fathers, he examines them under the same delusion—carrying it so far as to make it a reason, we suppose his fundamental reason, for rejecting the epistles of Ignatius. And, when he reverts his eye, and looks into Scripture, he argues, with a reduplication of his *petitio principii*—I have found nothing of this superior order in the early Fathers, and therefore I am not to expect to discover it in the New Testament. A fine intellect, and no small amount of learning, have thus been literally thrown away on this subject; and we are constrained to wish, that he had directed his extensive study of these ancient Christian writers to some point which he could have discussed with less of that prejudication to which the best of us, in this partial and party world, are but too liable. We would not depreciate the industry or the sincerity of Dr. W. in his great task of reading the Fathers so extensively; but we must say, in justice to ourselves, that he has done it with a preoccupied judgment. We are not certain that his opposition to ruling elders may not have impeded his fair investigation of the claims of episcopacy—for luckless as are bishops under his hand, those anomalous "elders" are more so.

On several accounts, the argument of Dr. W. is refuted by our thus showing episcopacy in Scripture—it overturns his *petitio principii*, that such an order is not found there—it overturns his further sophism, that *therefore* we are not to expect to see such an order in the early Fathers—and it is of itself a decision of the whole question. But the outworks of our cause are worth defending, as well as its citadel; and we shall therefore proceed to consider so much of the appeal to the Fathers as seems to us required by Dr. W.'s book—our limits, as we have already said, precluding a voluminous discussion—and his work falling into the ordinary mass of anti-episcopal controversy, as soon as two or three of its peculiar features are exposed: in which mass it may be safely left.

From Clement of Rome, Dr. W. quotes several passages which speak of "presbyters" or elders, as synonimous, at that period, with "bishops;" an old story—for Clement was a contemporary of the apostles proper, and the same arguments which show the bishops of Scripture to have been presbyter-bishops, inferior to those who held the permanent apostolic office, subsequently called episcopal, may be applied to the illustration of these parts of Clement's epistles to the Corinthians.—No mention however is made, by Dr. W., of the passage in which that apostolical father refers to the different functions and standing of the high-priest, priests and levites, and the laity, as an argument for ecclesiastical subordination at Corinth, and which is usually and justly referred to by Episcopalians, in proof of the three grades in the Christian ministry. We are aware that doubts are entertained whether Clement wrote before or after the destruction of Jerusalem, and the subversion of the Jewish priesthood, and whether he refers here directly to the Mosaic or the Christian ministry, and that it is not easy to form such a decision on *that* particular point as shall be beyond fair or plausible question. But it is enough to say, that in either view episcopacy is recognised. If, by the high-priest, priests, and levites, Clement meant the Christian ministry, his *direct* evidence is in our favor. Or, if he meant, by these appellations, the levitical ministry, we have his *indirect* testimony; for his argument enforces not only the subordination of the laity to the clergy, but also the submission of clergy of lower grades to those of higher. This view of the subject appears to us to settle the question. If a Presbyterian congregation should happen unfortunately to quarrel with their pastor or pastors, it would sound oddly to tell them, as Clement does the refractory Corinthians, "the *chief priest* has his proper services; and to the *priests* their proper place is appointed; and to the *levites* appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen—let every one of *you* therefore, brethren, bless God in his proper station," &c. Such an admonition would be understood very imperfectly by a Presbyterian flock. An Episcopal congregation, however, would comprehend it thoroughly—*their* key would fit.

Of this view, however, of the testimony of Clement, it is by no means a necessary consequence, that there was then, or had been as yet, a bishop who had Corinth for his particular diocese. That may or may not have been the case. Bishops at large, or without particular dioceses, and bishops by restraint, or having this limited jurisdiction, are both found in the New Testament. And Corinth may as yet have had only the general supervision of the former class of apostolical governors—so far as the evidence of the Roman Clement is concerned in the case. If, however, we look beyond his evidence, we find bishops in abundance, whether Corinth had one of its own or not.

The next Father noticed by Dr. Wilson is Polycarp, whose epistle to the Philippians speaks of presbyters and deacons, but not expressly of bishops. Were this the only evidence in the epistle, it would amount to nothing, the existence of bishops at that period and earlier being proved from Scripture and from Clement. That epistle, however, contains further evidence; it recognises and indeed embodies with itself the epistles of Ignatius, which are full of episcopacy. Toward the conclusion, Polycarp says—"The epistles of Ignatius which he wrote unto us, (Polycarp and his Church at Smyrna,) together with what others of his have come into our hands, we have sent unto you according to your order; *which are subjoined to this epistle*," &c. All therefore that Ignatius wrote on the subject of bishops, priests and deacons—and that was of no small amount—is adopted by Polycarp. And this both decides what he meant by "Polycarp and the presbyters who were with him," and far outweighs his silence concerning bishops in the rest of his epistle.

But Dr. Wilson *rejects* the epistles of Ignatius *in toto*; suggesting the possibility that he wrote none; or, if he did, asserting that the genuine ones are utterly "lost;" and that those we have under his name are forgeries of a later century. This is the hinge of Dr. W.'s argument; it sets aside the imaginary claims of parochial episcopacy, or the ruling elder system, as built chiefly on Ignatius, and that pretty completely; it cancels also the ample testimony of one Father for diocesan episcopacy, which we can well afford to spare, but which we will not surrender without stronger disproof than Dr. Wilson has presented. It was quite natural for a divine who had no affection, nay an immense dislike, to both these sorts of episcopacy, to deal thus cavalierly with the works of Ignatius. And equally natural it was in another eminent divine, Dr. Miller, to use these very epistles in behalf of the parochial episcopacy, (ruling elders, &c.,) which he so much admired, putting upon them, however, a construction at variance with all antiquity, in order to escape their true meaning, episcopacy proper. Dr. Miller disclaims diocesan imparity, but stoutly maintains imparity in conducting the affairs of a parish. Dr. Wilson gives both these kinds of imparity to the winds, and with mighty little ceremony. But this difference within the Presbyterian body is their own affair.

(*To be continued.*)

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[*] This we suppose to be the usual definition of parochial episcopacy; but our author gives the appellation to that supposed arrangement of the ministry which, it is alleged, marked the principal stage in the change from presbytery to episcopacy proper, so generally *taken for granted* by Non-Episcopalians—the bishop, presbyters and deacons of a single congregation. Such a ministry never existed, except incidentally; as when a diocese was newly established, or was very small. It was diocesan episcopacy on a diminutive scale.

[*] This opinion of Dr. W.'s we gather from p. 273. On p. 223, he speaks of Timothy's ordination as a presbyter, by some presbytery, as "probable." In other passages, he seems to regard it as an unquestionable fact. It is enough, however, for this controversy, that Dr. W. "hesitated" in allowing that Timothy "*may have been* chosen and ordained a presbyter;" himself rather inclining to the belief that he was only an extraordinary officer, gifted, but not in orders.

VARIETIES.

LIVING FAITH.

This then is the prerogative of the Bible; this is the privilege of its believing students. With them the principle of knowledge is likewise a spring and principle of action. And as it is the only *certain* knowledge, so are the actions that flow with it the only ones on which a sure reliance can be placed. The understanding may suggest motives, and make judicious conjectures respecting the probable consequences of actions. But the knowledge taught in the Scriptures *produces* the motives, *involves* the consequences; and its highest formula is still: As sure as God liveth, so will it be unto thee.—*Coleridge.*

BIBLE TRUTHS.

The great *principles* of our religion, the sublime *ideas* spoken out every where in the Old and New Testament, resemble the fixed stars, which appear of the same size to the naked as to the armed eye; the magnitude of which the telescope may rather seem to diminish than to increase. At their annunciation the soul of man awakes, and starts up, as an exile in a far distant land at the unexpected sounds of his native language, when after long years of absence, and almost of oblivion, he is suddenly addressed in his own native tongue. He weeps for joy, and embraces the speaker as his brother.

Coleridge.

RELIGION.

The light of religion is not that of the moon, light without heat; but neither is its warmth that of the stove, warmth without light. Religion is the sun, whose warmth indeed swells, and stirs, and actuates the life of nature, but who at the same time beholds all the growth of life with a master-eye, makes all objects glorious on which he looks, and by that glory visible to others.—*Coleridge.*

MODERN CHRISTIANITY.

A species of Christianity which, as far as knowledge and the faculties of thought are concerned,—which, as far as the growth and grandeur of the *intellectual* man is in question—is to be learnt extempore! A Christianity poured in on the Catechumen all and all at once, as from a shower-bath: which, whatever it may be in the heart, yet for the understanding and reason is from boyhood onward a thing past and perfected!—*Coleridge.*

FASHIONABLE CHRISTIANS.

Often as the motley reflexes of my experience move in long procession of manifold groups before me, the distinguished and world-honored company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the eye of the needle, without stop or halt, both beasts and baggage.—*Coleridge.*

"DOING WELL."

Inquire of one as to the religious prospects of a particular friend, and you will very probably receive in answer—"They are hopeful: I believe he thinks, at times, on the subject of religion—he certainly has a great respect for religion, though he is not a decided Christian." Now take a case in some degree parallel. Suppose you inquire of one as to the temporal prospects of his friend, What are his prospects for securing a fortune? and it be answered, "They are hopeful: I believe he thinks at times on his business: he certainly has a great respect for business: though he pays no particular attention to it." Is it likely that such a person will acquire a fortune? Just as likely as that the other will gain heaven.

Anon.

GOOD SENSE *versus* SKEPTICISM.

"I am much disposed to like the world as I find it, and to doubt my own judgment as to what would mend it. I see so much wisdom, as to what I understand of its creation and government, that I suspect equal wisdom may be in what I do not understand."—*Benj. Franklin.*

PAST, PRESENT, AND FUTURE.

It is sometimes useful to consider classes of men and nations, as distinguished, like individuals, by predominant habits of thought and feeling. Some, for instance, may be said to live in the past, some in the future, some in the present and future, some in the present only. The last is said to be characteristic of French intellect and character. Without reverence for ancient wisdom, or the far-reaching and meditative forethought which understands the future, and controls it for wisely-concerted purposes, they make every thing bend to the present,—trusting in the wisdom of the present age, and doing every thing for present effect.

It is very unfortunate when ministers of the Gospel, and those who control religious journals and religious enterprises, become *thus* Frenchified.—*Boston Recorder.*

PAINE'S WORKS IN INDIA.

A few months before I left India, [says Mr. Allen, one of the missionaries of the American Board at Bombay,] a large quantity (nearly a hundred copies,) of the works of Thomas Paine were received in that country from America, and exposed for sale, at a reduced price, in the shop of a native bookseller. These books fell into the hands of some young men who had been educated in English. These persons, being strongly attached to the Hindoo religion, and opposed to the propagation of Christianity, translated some parts of the Age of Reason into the native language, and inserting them in the native newspapers, challenged the missionaries to reply to the charges and pretended reasoning thus exhibited against the truth of the Scriptures. Thus some of the missionaries in India have been obliged to contend, not only with the stupidity and sottishness of idolatry, and with the bigotry and intolerance of Mohammedanism, but also with the sneers and cavils of infidelity, *imported from America.—N. Y. Observer.*

THE SPIRIT OF INFIDELITY.

American infidels, it would seem, are really and earnestly engaged in spreading their sentiments in India. Last week we had occasion to notice the statement of Mr. Allen, one of the missionaries of the American Board at Bombay, respecting the circulation among the educated Mahometans and Hindoos of that city, of Tom Paine's works, copies of which had been sent from the United States for that purpose; and below, we copy from the Boston Christian Watchman, a similar statement of the operations of these same infidels among the worshippers of Juggernaut, on the eastern shore of Hindostan.

It is painful to learn from the Rev. Mr. Sutton, that in Orissa, the seat of his labors, and in other portions of the country, infidel publications in abundance are reaching the Heathen, circulated by persons arriving from the United States; so that the natives, after having been shown with clearness the follies of idolatry, are attacking Christianity with the weapons of infidelity. A re-action, however, is commencing, and though some Hindoos of talent are shielding themselves against the truth of revelation, others of equal talent are opening their minds to fair argument and moral influence. There are many who are willing, from various motives, to listen to the preaching of the Gospel, and it is often easy to collect an audience: little, however, from deep-rooted prejudices and love of vice, is accomplished on these occasions. But when conversions do occur, the change is most apparent, and the subjects are most manifestly "*new creatures.*" At Mr. Sutton's location, there are about thirty native converts. Much, he informs us, is done by schools, the moral influence of which is rapidly increasing, and affording the prospect of grand results.

One would suppose that even infidels might allow that Christianity is preferable to the bloody and licentious worship of Juggernaut, and that it is better for men to embrace the Gospel than to be crushed under the car of an idol. There is something more malignant and diabolical in this attempt to counteract the labors of Christian missionaries, than has been before manifested in modern times. We trust it will have the effect to excite Christians to more resolute and persevering effort.—*New-York Observer.*

MISSIONS.

DOMESTIC.

MICHIGAN.

DETROIT.

On an application from the Wardens and Vestry of St. Paul's Church, Detroit, in December last, the missionary stipend allowed the Rector of this church was continued for another year.

We regret to state, that the Rev. Mr. Bury has suffered considerably from an imperfect state of health during the preceding year; and so much within the last six months, that he has been obliged to obtain the services of an assistant. By a report received from him in April last, we learn, however, that he has been so far restored, as to be able to perform more official duty than he had reason to expect. He nevertheless thinks it doubtful whether there would be a propriety in continuing the connexion existing between him and the church at Detroit; inasmuch as his complete recovery can scarcely be anticipated under the pressure of mental effort and solicitude necessary to be incurred in a station of such peculiar responsibility.

Mr. Bury represents the Church under his care as gradually improving, both in piety and numbers.

In the month of February, Mr. Bury, accompanied by the Rev. Mr. Freeman, of Ypsilanti, made a tour into the western part of the Territory as far as Marshall, in Calhoun County, preaching on their way at Ann Arbor, Jacksonborough, Clinton and Tecumseh. With respect to Ann Arbor, Mr. B. writes—"It has long been destitute of stated services, but under faithful and judicious management, I consider it one of the most promising fields of labor. The people are anxiously desiring a clergyman, and would no doubt heartily co-operate with such a one, and do their part. At Jacksonborough, Mr. B. officiated to considerable congregations. A missionary without a family, might here with the usual aid obtain a support and be highly useful."

Mr. Bury is exceedingly anxious to have a missionary sent to Niles' Settlement, and has forwarded to the Executive Committee a letter addressed to himself by a gentleman residing there, from which we make the following extract: "The people in the St. Joseph's county are at this time destitute of preachers, and are unable to pay one without some assistance from the Missionary Society. As there has yet been no regular religious society formed in the county, those of us who call ourselves Episcopalians, deem this a favorable time to establish a society of our denomination. The inhabitants of Niles have requested me to confer with you upon the subject, and get you to write to the Society, and ascertain what assistance we can obtain. We can raise 100 or $200 per year. We feel extremely anxious to have an Episcopal clergyman."

Mr. Bury thus concludes his last communication to the Executive Committee: "The field of missionary labor throughout Michigan, is not only wide, but already white for the harvest. O that Christians may not only pray the Lord of the harvest, but as an evidence of the sincerity of their prayers, also faithfully do their part to send forth laborers into his harvest."

DEXTER AND YPSILANTI.

The Rev. Mr. Freeman has continued to officiate regularly at Dexter and Ypsilanti, but as only one report has been received from him since October of 1832, and that is confined to the tour performed by himself and the Rev. Mr. Bury, we are not able to state the present condition of the churches under Mr. Freeman's charge.

MONROE.

In our last Report it was stated that, in consequence of the peculiar circumstances of the Diocese of Ohio, the Rev. Mr. O'Brien, who was officiating at Monroe, was not able to obtain the testimonial required by the By-Laws, and in consequence could not be recognised as a missionary of the Society, although in a measure supported by its funds. In January last, this difficulty was removed by a certificate from the Right Rev. Bishop McIlvaine, and Mr. O'Brien is now laboring at Monroe, as the accredited agent of the Society, with every prospect of success.

The church edifice, which we represented in October last as in a state of progress, was completed in February of the current year, and for the first time opened for service on the first Sunday in that month. It is a neat building, 36 by 46 feet, exclusive of a vestry room in the rear, and a projection of 8 feet by 20 in the front, which affords the entrance to the gallery and body of the house, and will accommodate from 300 to 400 persons.

The sale of the pews took place one week after the finishing of the edifice, the proceeds of which, in connexion with the amount collected by Mr. O'Brien during the last summer, will be sufficient to liquidate every claim upon the building. A sufficient sum has also been raised for the purchase of a bell of from 700 to 800 lbs., which is expected from Troy before the close of this spring.

We give here the following extract of a letter from a highly respectable layman residing at Detroit, in relation to the state of things at Monroe: "I have just returned from Monroe. The exertions of your devoted missionary at that place, have been eminently successful. The church edifice is complete, and is a beautiful specimen of architectural taste. The congregation, originally containing but two decided Episcopalians, consists now of about 260, and the number of communicants is between 25 and 30. Every thing seems to indicate unity and love."

TECUMSEH.

On the 2d of September, 1832, an Episcopal church was organized at this village. In the course of the same month, application was made by the Wardens and Vestry to the Executive Committee, for aid in the support of a minister, which was granted by the Committee to the extent of $150 for one year. The Vestry of this church have no hesitation in saying, that $200 can be raised by them without any difficulty, and more than this sum, if they could be favored with a man of piety and talents.

KENTUCKY.

In the month of November last, a letter was received from the Right Rev. B. B. Smith, informing the Executive Committee that the Diocese of Kentucky was open to the operations of the Society, and requesting missionary aid.

Whereupon it was resolved, to appropriate to this Diocese, the amount of an outfit and salary for a missionary for one year; at the same time the Secretary was instructed to inform Bishop Smith, that should more aid be required, the Society would cheerfully extend it, as its means permitted.

In March of the present year, the Rev. Amos Cleaver, officiating at Paris, was appointed a missionary of the Society, at a salary of $100 per annum, to be drawn for from the 1st January, 1833.

TENNESSEE.

The Rev. Mr. Wright informed the Committee in the autumn of 1832, that he had succeeded in organizing churches under favorable circumstances, at Randolph and La Grange, under the names of St. Paul's Church, Randolph, and Immanuel Church, La Grange; and another at Memphis, name not mentioned. Mr. Wright is at this time with his family, in North-Carolina; but the Standing Committee of Tennessee cherish the hope that he will soon return, and assume the charge of the churches at Memphis and Randolph.

The Rev. Mr. Chilton has been regularly engaged with the churches at Jackson and Brownsville. There is also an intermediate point between these two places, where he has performed divine service in the week, and though the beginning is small, yet here (he writes,) there is a prospect of collecting a church.

The Executive Committee have learned from the President of the Standing Committee of Tennessee, that the Rev. S. G. Litton has been appointed a missionary by the ecclesiastical authority of the Diocese, to Paris, Henry County, his support to be in part derived from the appropriation made by the Executive Committee in May last. His first quarterly report was received during the preceding month. We learn from it, that the northern part of the western district of Tennessee, is the field assigned him. Since the 16th of January last, he has been officiating statedly at Huntington and Paris, where, "judging from present appearances, there is no doubt (he says,) that these hitherto waste places of Zion will be built up."

KNOXVILLE.

The Standing Committee of Tennessee, having made Knoxville a missionary station, the Rev. John H. Norment (late of North-Carolina) commenced his labors there in January last.

In his first report, which reached us a few days since, Mr. Norment says, "Since the removal of the Rev. Mr. Davis from Knoxville, five years since, the congregation has maintained a merely nominal existence, having had in that period but few opportunities of attending Episcopal worship, and never sending a delegate to the Convention. There is as yet no church edifice belonging to Episcopalians at Knoxville, and in consequence of this privation, the congregation are obliged to worship in an upper room of the Court-house. Here divine service is held twice on every Sunday, and a Sunday School is regularly kept. The number of those who attend worship, is on the increase; the congregations are serious and attentive, and the peculiarities of our services are well received on the part of those, who until lately, had no knowledge of them."

The following extracts from Mr. N.'s letter, will exhibit the eligibility of Knoxville for the establishment of a church,—furnishes a pleasing picture of the character of its inhabitants, and represents the desire of the missionary to obtain books of devotion, &c. for the people of his charge.

"This location I consider an important one, as it affords a key to all of East Tennessee, of which it is the metropolis. Could we only procure funds enough to erect a small but permanent church, and to support a faithful and indefatigable missionary at this residence, I should soon expect to see every populous village in this beautiful mountain region, with its parish church and regular services. It is expected, that at a future day this place will become quite a commercial one. It is already accessible to steamboat navigation, and possesses a population of two thousand souls, having two Presbyterian and one Methodist church, a college, and flourishing male and female academies. We have, at the present time, no Episcopal congregation nearer than two hundred miles—this being the only congregation in the eastern section of the State.

"I take pleasure in recording my thanks for the hospitality which I have received in this place, and in bearing my testimony to the zeal and piety which characterize the communicants of this small congregation. Their walk and conduct is such as becometh Christians; and while the excellency of the Gospel is shown forth in their lives, the hands of their ministering servant have been strengthened, and his heart encouraged, by the recollection, that, those whom it is his privilege to serve, are rich in faith and 'heirs of eternal life through the redemption of Christ Jesus.' I have to add one more to the already numerous calls for Prayer Books and Tracts, of which we suffer a lamentable deficiency. Recently, however, the mites of the congregation have been collected, and for the aggregate, humble as is the beginning, we shall soon receive a box of Prayer Books, Church Almanacs, and Sunday School books, sufficient for six months hence. We are already in possession of a partial supply of library-books, &c., from the depository in Nashville. A few periodicals of our Church are taken. I regret to say, none as yet of the '*Missionary Record*,' a truly invaluable periodical to every Churchman."

MISSISSIPPI.

The Rev. Mr. Wheeler has been officiating during the last year, half of his time in Woodville, one fourth at Pinckneyville, and a fourth in Jefferson County. The attendance at all these places on divine worship, he says, has been respectable.

In March of the present year, Mr. Wheeler informed the Committee that it was his intention to resign his charge immediately, on account of the imperfect state of his health, and return to his friends at the North. In the letter which communicated this intelligence, Mr. W. recommends that another missionary be procured, to supply the vacancy thus created, as soon as possible. He says that the people are desirous of the services of an Episcopal clergyman; would furnish one with board gratuitously; allow him a salary equal to about 350 or $400 at the north, besides some perquisites of office; and that whosoever shall be sent by the Society, may rely on a cordial reception. With respect to the salubrity of the situation, Mr. W. assures the Committee, that a stranger may arrive in the spring, with as much security as in the winter, and does "not hesitate to pronounce Woodville positively healthy."

ILLINOIS.

On the 14th of January of the current year, the Rev. John Batchelder, of the Diocese of Rhode Island, was appointed a missionary to Jacksonville, in this State.

By a letter recently received from Mr. B., we learn that it was his intention to commence his journey to the South on the 7th of the present month.

INDIANA.

In March last, the attention of the Executive Committee was directed by the Rev. Mr. Johnston, of Cincinnati, Ohio, to Indianapolis, as a desirable place for the establishment of the Church. The Committee immediately appropriated $200 toward the support of a clergyman there for one year.

ALABAMA.

In accordance with the promise of aid to the church at Tuscaloosa, communicated in the last report, the sum of $100 was in December of the preceding year, appropriated to assist in the support of the Rev. Mr. Lewis, the Episcopal clergyman at that place. Having received no report from Mr. Lewis, it is not in the power of the Board to render any account of the present condition of the church under his care.

Greensborough and Huntsville (to each of which places $200 have been appropriated,) are still destitute of the services of ministers of our Church.

Missionary Record.

CONVENTIONS.

PENNSYLVANIA CONVENTION.

Very contrary to our inclination, we have been compelled to postpone to this late date our notice of the doings of this body, although the journal, issued with a promptness highly creditable to the Secretary, reached us within a week after its adjournment.

The Convention met in St. James' Church, Philadelphia, on Tuesday, Wednesday, and Thursday, the 21st, 22d and 23d of May, and was composed of the Bishop and Assistant Bishop of the Diocese, 28 Presbyters, 2 Deacons and 55 Lay Delegates from 29 congregations.

Bishop Doane of New-Jersey, 15 Clergymen of Pennsylvania not entitled to seats, and 7 of other dioceses attended the sittings.

The Rev. William C. Mead, D.D., was re-elected Secretary, and the Rev. Raymond A. Henderson, appointed Assistant Secretary.

The meeting on Tuesday evening was merely for the purpose of organizing. On Wednesday morning the Convention was opened with divine service, conducted by the Rev. Levi Bull, a charge by Bishop Onderdonk, and the communion, in the administration of which the Bishops of the Diocese were assisted by Bishop Doane.

3000 copies of Bishop Onderdonk's charge were ordered to be printed, on motion of Horace Binney, Esq.

The addresses of Bishops White and Onderdonk we purpose to give entire in our next. The former reports 4 consecrations of bishops, 1 ordination, 5 confirmations, the laying of a corner-stone, the changes in the clergy of the diocese, (from which we learn for the first time, the death of the venerable Dr. Hutchins, a clergyman of our Church, still older than Bishop White, and for 70 years his intimate, and of the Rev. Joab G. Cooper, author of some well known Latin school books,) and a view of the institutions of the Diocese and the Church at large. Bishop Onderdonk reports having preached 146 times in the year; baptized 9 children and 1 adult, beside others reported from their respective parishes; administered confirmation in 32 places, to 372 persons; consecrated 7 new churches; laid 1 corner-stone; and ordained 4 priests and 1 deacon.

Parochial reports were presented by 39 clergymen for 60 parishes, reporting

Baptisms, adults 157, infants 813, total 970.—31 Congregations contain 2322 families, 6048 adults, 5212 children.—Communicants added, 508, died and removed 156; present number 3373.—Public services, on Sundays 2996, other days 1393, total 4389.—Confirmed 465.—Marriages 264.—Burials, 450.—Children catechized, 640, times 309.—Bible Classes, 23, members, 840.—Sunday Schools 86, teachers 667, pupils 5500.—Collections, in 32 parishes, Episcopal Fund, $518 90½—Society for the Advancement of Christianity, $1233 80½—Missionary and other purposes $16,139 85.

Three new congregations were admitted into union with the Convention, viz. St. Luke's Church, Pottsville, St. David's Church, Manayunk, and All Souls' Church Philadelphia.

On motion of the Rev. Dr. Montgomery, it was

Resolved, That this Convention cordially approves of the establishment of the Diocesan Sunday School Society of Pennsylvania, and hereby commend it to the favorable regards and co-operation of the members of the Church in this Diocese, as a means of promoting more efficiency and harmony in this most useful department of Christian beneficence.

The following gentlemen were elected as the Standing Committee of the Diocese:

Rev. Dr. Abercrombie, Rev. Dr. Montgomery, Rev. Dr. Mead, Rev. Dr. Tyng, Rev. Mr. Sheets. Messrs. Charles Wheeler, James S. Smith, Horace Binney, John C. Lowber, and Tobias Wagner.

The following gentlemen were elected as a Committee on the Supply of Vacant Congregations:

Rev. Dr. De Lancey, Rev. Mr. Rodney, Rev. Mr. Boyd. Messrs. Hazlehurst, Harding, and Ashurst.

The list of Clergy appended to the journal, enumerates the Bishop, Assistant Bishop, 57 Presbyters, and 5 Deacons, as belonging to the Diocese. Of these, one Deacon, (the Rev. S. K. Brunot,) has since deceased. Of this number the large proportion of *twenty* are represented as being without pastoral charge.

The list of Congregations in the Diocese specifies 78, 17 of which are within the city and county of Philadelphia.

There are 16 candidates for Orders in the Diocese.

Seven new churches are erecting.

For the Churchman.

MASSACHUSETTS CONVENTION.

The Convention of Massachusetts assembled at Trinity Church, Boston, on Wednesday the 19th inst. at ten o'clock. Morning prayer was read by the Rev. Mr. Wolcott, of Hanover, the sermon preached by the Rev. Mr. Goodwin, of Wikinsonville, and the sacrament of the Lord's Supper administered by the Bishop, assisted by the aforenamed presbyters—the number of communicants was thought to have been very much greater on this occasion, than in any previous meeting of the Convention.

Soon after the opening of the Convention, a committee was appointed to examine the right of members to a seat and vote under the constitution adopted at the last session; which settled more clearly and strictly than heretofore, the right of membership; and the Convention adjourned to give time for the committee to report.

The number of clergymen appearing on the register of the Diocese was found to be thirty-eight—of which, twenty-four only, were clearly entitled, in the opinion of the committee, to seats—but two others were afterward admitted; fourteen were finally excluded. There was a unanimous sentiment, that the provisions of the new constitution were wisely constructed in this respect, and ought to be strictly adhered to. Lay Delegates from seventeen Parishes were admitted to seats.

There was not any business transacted at, or matter introduced into the Convention, that excited much interest or feeling; whatever came before it, was disposed of in a Christian-like manner, becoming the nature, and occasion of the meeting. There was a difference of opinion, as to the persons who should compose the Standing Committee for the ensuing year, and as a unanimous agreement seemed to be unattainable, it was determined to leave each one to indulge his preference, without a murmur, or dissatisfaction, and to abide cheerfully by the result; and it ended in the election of the successful candidates, by a considerable majority.

The Rev. Mr. Coit, and the Rev. Mr. Croswell, declined to be candidates for the appointment; the Rev. Mr. Baury was elected Secretary to the Convention, and the following, members of the Standing Committee:—Rev. Dr. Morss, Rev. Mr. Coit, Rev. Mr. Stone, Ed. H. Robbins, John W. Treadwell and H. Codman, Esqrs. The Delegates to the next General Convention, are, Rev. Dr. Morss, Rev. Mr. Strong, Rev. Mr. Stone, Rev. Mr. Baury, John T. Apthorp, Edward Tuckerman, Wm. A. Crocker, and Edward A. Newton, Esqrs.

It seemed to be nearly the unanimous opinion of the Convention, that it would be profitable to vary its place of meeting from year to year, and generally to hold it in some of the country parishes, and it was decided, to have it meet next, at St. John's Church, Northampton.

The Parochial reports in general were favorable. In some parishes, last expected, there seemed to be a falling off from the position, and promise of former years, from which, perhaps, a useful lesson may be drawn.—The establishment of ten scholarships for the education of pious young men for the ministry, by the congregation of St. Paul's Church, Boston, is worthy of great praise, and universal imitation.

By an agreement made previously to the meeting of the Convention by a number of its members present, and with the approbation of the Bishop, all the time that could be spared from necessary attendance on the indispensable business of the Convention, was devoted to religious services. On Tuesday evening, prayers were attended at St. Paul's Church, and a sermon preached by the Rev. Mr. Blackaller, of Taunton. On Wednesday morning at half past five, Trinity Church was opened for prayers, which were read by the Bishop, and at his request, several excellent exhortations addressed to the meeting by some of the clergy. The Rev. Mr. Ballard of Pittsfield, preached on that evening at St. Paul's, and a similar meeting and services to those of Wednesday was held on Thursday morning, at Trinity, at half past five. The meetings were pretty well attended, especially the last, and were highly satisfactory and edifying.

On Thursday morning, at 8 o'clock, the Massachusetts Episcopal Missionary Society held its annual meeting for business, at Trinity Church, the Bishop presiding. From alleged causes, which the meeting deemed it inexpedient to investigate, and from valid objections, to some provisions in the constitution; many of the former friends of this Society had withholden their accustomed contributions to its support; and its ability to aid the feeble parishes in this Diocese, and to encourage the establishment of new ones, was very much curtailed. A large and respectable Committee was appointed to revise the constitution, and suggest a course of action for the future; and hopes are confidently entertained, that not only its wonted efficiency will be restored, but that it will become a still greater instrument in the hands of the Church for strengthening and enlarging the borders of our beloved Zion. In no part of our country, at the present time, is the Church more needed than in Massachusetts, becoming torn and distracted by the wild fanaticism introduced by the advocates for 'new measures' in other communions; and sinking into cheerless indifference to divine truth, though the influence of a no less deplorable and heartless heresy, which the Church is so truly fitted to withstand and correct.

SUNDAY SCHOOLS.

For the Churchman.

ON THE NEED OF EXPERIENCED TEACHERS.

It is a common practice, to commit the charge of Sunday School instruction to the care of young persons; to those young in years, and untaught in the momentous truths which it is the professed object of such institutions to disseminate. It is not to be denied, that this system has its peculiar advantages, in the reflexive operation on the instructers themselves; since it is impossible for a person to go through a prescribed routine of duty, without becoming familiar with its nature and form. No doubt, many trifle away their time in ignorance, from mere carelessness, and if induced to act the part of teachers, would become acquainted with truths, of which, otherwise, they would have been ignorant.

But, as a general principle, the plan of employing irreligious, young, and illiterate persons as teachers, is radically defective. It is mere hypocrisy, for the thoughtless and gay to enforce the solemn precepts of religion. The children are not too young to mark the striking contrast between example and precept, and where the one is not corroborated and enforced by the other, it is the extreme of folly to expect amendment of life. It is an established principle, that created things cannot continue in a state of actual and passive rest;—they must be in continual change and motion;—they must either advance or retrograde.

In accordance with this universal law, our schools composed of collective bodies, must either progress or decline. For them to advance in holiness and piety while the greater part of the teachers are utter strangers to the requirements of religion, involves a contradiction:—hence the only alternative is a retrogradation from the line of rectitude; and here there is danger lest, in agreement with another philosophical truth, they move with accelerated velocity.

The obvious remedy for such an evil state of things, would be to introduce, as teachers, a number of persons advanced in life, who have acquired stability in their religious profession, and whose piety would afford an example to their junior associates, and whose authority would restrain the frivolities to which the young are too often carried from association, or from mere thoughtlessness. Such a course would be attended with the most beneficial effects—it would infuse a new spirit, and give a different tone to a school, never to be obtained, while under the direction of persons, in whom the authority attendant on age is wanting.

In the ordinary concerns of life, seldom do men commit situations of responsibility and trust to the young and inexperienced. Why then should Sunday Schools be given almost exclusively into their charge? Do not their conductors incur a weighty responsibility? Is it no office of trust, to form the plastic mind of a young immortal, and to give the first impulse to an expansion of spirit that may continue increasing for evermore?

Surely it is an object worthy of the attention of those advanced in life, to engage in an occupation that gives such a wide and extensive opportunity for the exercise of the greatest of Christian virtues! Did they but candidly consider what an important bearing their countenance would have on the pupils and younger teachers, they could not for a moment hesitate in devoting themselves to the work.

There are many who say, and justly too, that their own households demand their time and attention; but still, could not such persons, by a more economical expenditure of time, save a few short hours for the benefit of those, who, merely for the lack of knowledge, are treading the "downward melancholy way?" Could they not by a different arrangement of duties, or by the curtailment of the portion of time devoted to themselves, contrive to spend a small part of the Lord's day, in communicating the blessings of religious instruction, to the poor and ignorant? There are some thus circumstanced who *do* participate in the noble work, and thus practically prove that such a course is not impossible.

It is to such persons we must look for aid—to those who have a conscientious sense of duty, and who are well versed in the most difficult art of training the youthful mind; but nevertheless, their services should not be rendered to the neglect of their own families; by judicious management, both might be done. Generally those who have the most to do, find the most time in which to accomplish their task. Let such as possess the requisite knowledge, and who from experience have acquired the art of imparting it to others, consider, they have a talent committed to their care, for which they must give an account. If they suffer it to lie idle and useless, they will not be justified, if the principles of the Gospel be true.

S. S.

COMMUNICATIONS.

For the Churchman.

BISHOP SEABURY.

Mr. Editor,—In introducing to his readers the letters of Archbishop Secker, on the subject of the American Episcopacy, a writer in the [London] Christian Observer has been betrayed into a statement inconsistent with the truth, and injurious to the character of one of the bishops of our Church. Speaking of the obstacles which the English hierarchy threw in the way of the introduction of episcopacy into this country, the writer remarks: "The patience of our American brethren was well nigh exhausted, and Mr. Seabury, the first American bishop, resorted in a heat from Lambeth to Edinburgh, to get himself consecrated by the nonjuring bishops of Scotland." An interrogatory of yours, Mr. Editor, intimated your doubts of the accuracy of a part of this statement, and encourages one who is duly informed in the premises, to wipe off the stigma it would affix on a character which he has been taught to reverence and has a right to defend.

By resorting in a heat from Lambeth to Edinburgh is to be understood, I presume, so far as a slur of this general nature can be defined, that Mr. Seabury acted in the case precipitately, and under the influence of passion. The charge of precipitancy will be sufficiently repelled by a simple statement of facts, and, that being disproved, the imputation of undue excitement must necessarily pass for gratuitous aspersion.

At the close of the revolutionary war the clergy of Connecticut *prevailed* (the personal sacrifices with which the step on his part was attended, as well as the facts in the case, justify the use of this word,) on Dr. Seabury, then of New-York, to sail to England with the view of obtaining the episcopacy, as the only means of perpetuating the Church in this country. 'Whether this measure of the clergy of Connecticut were not premature; whether it were justified by the state of the Church at the time; or, if not, how far it was palliated by well grounded apprehensions of the establishment of a doubtful or spurious episcopacy, (tantamount in their estimation to the subversion of the Church;) are questions irrelevant to the point in hand, and are only adverted to for the sake of distinguishing them from such charges as affect the character of Bishop Seabury individually.

Dr. Seabury acceded to the wishes of his brethren, and left this country early in the year 1783. On arriving in England, he presented his testimonials to the Archbishop of Canterbury. The objections made to the consecration were, 1st, that no diocese was formed in America, and no stated or adequate support provided for a bishop. 2d, the oaths in the Consecration Office; and 3d, the uncertainty that a bishop would be permitted to reside in Connecticut and exercise episcopal jurisdiction. The first objection Dr. Seabury hoped would be removed, as soon as their graces and lordships could be brought to discriminate between a bishop of the English hierarchy, supported by the state, and exercising authority over a district, and a bishop of the primitive Church, supported by the voluntary contributions of the people, and exercising a spiritual supervision over his flock. The second objection Dr. Seabury had anticipated, and with it the necessity of waiting, so long as there was a reasonable prospect of its being removed, either by a dispensation of the king, or, if that was impracticable, by an act of Parliament. The Archbishop of Canterbury and others who were consulted, were of opinion that this difficulty could be surmounted; and encouraged by their assurances, that, "if he could get, though not a direct permission from the government of Connecticut to go thither in the character of a bishop, yet an acquiescence in the measure," the object of his mission would be accomplished, Dr. Seabury wrote to the clergy of Connecticut, requesting them "to obtain such permission, or at least an assurance of legal protection." No answer was received to this request until April of the year following. Dr. S. was then advised that the State of Connecticut had in January of the same year, (1784,) "passed an act by which the Church of England, so called, was put upon an equal footing of privileges and legal protection with any other denomination of Christians, and enabled to manage their religious affairs according to their own principles." A copy of this act was transmitted to the Archbishop of Canterbury, together with such assurances of the possibility of the peaceable settlement of a bishop, as, however needless they may now seem, were thought to be necessary in the then new and untried state of things in America. This objection being thus removed, Dr. Seabury was encouraged to wait the issue of an application to Parliament for a dispensation of the oaths of allegiance; the time for making which was thought to be peculiarly auspicious, as a bill was then pending in reference to the ordination of foreign ministers. He accordingly remained in London until Parliament adjourned, after having on political grounds rejected the application.

Nearly sixteen months had elapsed in these attempts to obtain the Episcopacy from the Church of England. All that Dr. Seabury could do toward the attainment of that end had been done. He had prosecuted the measure with perseverance, and awaited the result with patience. That result was unfavorable; and Dr. Seabury had now to choose between abandoning the object on which he had come, or obtaining it by another and equally effectual means. He was either to return home without carrying to his brethren the powers for which they had sent him, or he was to accept those powers from a Church, admitted on all hands to possess a valid and legal Episcopacy, the only misfortune of which was that it was not degraded by a state alliance, and the only objection to which was, that though a legitimate branch of the Church of Christ, it was not the Church of England. Dr. Seabury chose the latter alternative, and after having ascertained, by correspondence with the Scotch bishops, that his suit would be granted, and having spent, as we have seen, more than a year in fruitless negotiation with the English bishops, "resorted in a heat!" (a slow combustion truly!) "from Lambeth to Edinburgh."

It may be said that the precipitancy consisted in resorting to Edinburgh at all; that no great detriment could have accrued to the American Church by a delay of a few years; and that in a matter of such grave import Dr. S. should have returned home, and left the object of his mission to devolve on some future applicant at a more propitious season. To this I answer,—

1. The subject of Episcopacy in America had been in agitation for more than sixty years. It had been advocated on religious, and steadily opposed on political grounds. On the change of political relations between the two countries, the British ministry continued the opposition with the *a fortiori* argument, that a measure, which had before threatened to excite jealousies in their colonial dependencies, would be much more calculated to give offence to an independent nation. Under these circumstances, with no better prospect of success than was afforded by the precedent of more than half a century of continued disappointment, and with the belief that the Church in his own country, unless it speedily obtained a bishop, would cease to exist, was there not fair ground for the opinion either that the Episcopacy could not be obtained at all from England, or, at least, not in time to avert the evils that were impending over the Episcopal Church in America?

2. Even had England consented to grant the Episcopacy, Dr. S. was well enough acquainted with the state of the public mind in his own country to know that a highly respectable portion of the Episcopal laity, jealous of arbitrary power, glowing with the consciousness of wounded pride, and incensed with the fresh recollections of political wrongs, would, in all probability, reject or refuse to solicit the boon at the hands of their recent oppressors. In this point of view, much depended on Dr. Seabury's success. The application, with which he was charged, proceeded directly from the clergy of Connecticut, who were less under the influence of the feelings alluded to than their lay brethren of the South. Moreover, different views of church polity had led, in the two sections, to different modes of procedure: the Connecticut clergy having determined to procure a bishop with a view to subsequent organization, whereas the Southern Episcopalians had adopted the more deliberate course of organizing first, and procuring a bishop afterward. If the Episcopacy were obtained by the former before the latter were completely organized, there was little doubt it would be acquiesced in by all. But if the latter should consolidate themselves before the Episcopacy was obtained, while a political bias would prevent an application to the English hierarchy, there was good reason to apprehend that no small number would advocate an organization on the Episcopal model without retaining the Episcopal succession. In this state of things, it is impossible to say that a timid and passive acquiescence on the part of Dr. S., in the repulse from the British cabinet, would not have been fatal to the distinctive claims of his Church. And strange as it may seem, the probability of such a result may be further argued from the subsequent willingness to renew the application to England through Drs. White and Provost. For coming as it did from the head quarters of ultra-toryism, and identified, in a manner, with the political principles of the house of Stuart, the presentation of the Scottish Episcopacy to the American public brought about a change of opinion, and procured a favorable regard to the English Episcopacy as being, though connected with monarchy, much less favorable to arbitrary power:* a worldly feeling being thus caused, in the order of Providence, by its own excess, to secure to the Church the very end which it aimed to defeat.

3. Had Dr. S. returned home without accomplishing the object of his mission, while the accomplishment of it was practicable, he would have been unfaithful to his trust. As the delegate of a public body, he owed it alike to his constituents and his own character to perform the duty with which he was charged. His instructions were to obtain, not the English Episcopacy, but the apostolical succession. In the prosecution of this measure he was left to act on his own responsibilities, unshackled by any restrictions. How then could he have been justified, in his own conscience, or in the estimation of his brethren, had he disappointed their wishes, and, surrendering the object of his mission, when it could easily have been accomplished, returned home without a valid Episcopacy?

4. It being admitted that the Scottish Episcopacy was unexceptionable, it would be quite as reasonable to charge Dr. S. with tergiversation, and undue regard for English preferences, as with precipitancy, since, instead of wasting a year at London, he might have carried his point immediately by repairing to Aberdeen.

5. If any should still advocate the expediency of delay until the succession could be procured from the English bishops, I argue that the charge of precipitancy must then be shared by Dr. S. in common with the clergy who authorized his voyage. The discussion of the question involved in such a charge I purposely decline as leading to a separate and too wide range of argument, and am satisfied to entrench myself in the position, that Dr. S., acting as the delegate of a public body, could not, consistently with fidelity to his trust, have pursued any better course than that which he adopted.

In confirmation of the correctness of this view of the subject, I append an extract from an autograph letter of Dr. Horne, the Dean of Canterbury, and another from Bishop Seabury's reply.

"*Canterbury, January* 3, 1785.

"Dear Sir,—You do me but justice in supposing me a hearty friend to the American Episcopacy. I am truly sorry that our cabinet here would not save you the trouble of going to Scotland for it. There is some uneasiness about it, I find, since it is done. It is said, you have been *precipitate*. I should be inclined to think so too, had any hopes been left of obtaining consecration from England. But if none were left, what could you do but what you have done?" * * * *

"That God may bless and prosper in your hands this great work is the fervent prayer of, dear Sir,

"Your faithful and obedient servant,

"Geo. Horne."

Bishop Seabury in reply, after briefly adverting to the obstacles with which he had to contend, remarks:

"God grant that I may never have greater cause to condemn myself than in the conduct of this business. I have endeavored to get it forward easily and quietly, without noise, party, or heat; and I cannot but be pleased that no fault but precipitancy is brought against me. *That* implies that I have needlessly hurried the matter, but is an acknowledgment that the measure was right in itself. * * From education and habit, as well as from a sense of her real excellence, I have a sincere veneration for the Church of England, and I am grieved to see the power of her bishops restrained by her connexion with the State. Had it been otherwise, my application, I am confident, would have met with a very different reception."

Your readers, Mr. Editor, may now judge with what truth the Christian Observer declares that Mr. Seabury "resorted in a heat from Lambeth to Edinburgh." If the charge of precipitancy cannot be substantiated, the supposition that he acted under the influence of heat or passion is of course untenable. But even had he been precipitate, the character of one who for twelve years discharged the duties of the Episcopate under peculiarly trying circumstances with unblemished reputation, and whose course in assisting to organize the Episcopal Church in this country was distinguished for coolness, deliberation and wisdom, is sufficiently high, I believe, at least in the estimation of American Churchmen, to repel the imputation which the word *heat* is fitted to convey.

Here I would gladly stop. But the entire paragraph of the Observer is singularly offensive. "Mr. S.," it is said, "resorted to Edinburgh to *get himself consecrated* by the non juring bishops." Why not simply have said that Mr. S. went to obtain the Episcopacy, or words to that effect? Why the invidious expression that he went to *get himself* consecrated? Did the writer mean to insinuate that Dr. S. was actuated more by motives of self-aggrandizement than by a regard for the interests of his Church? That the important charge with which he was intrusted in behalf of his brethren and the Church in general, was merged in the childish vanity that craved lawn sleeves and a mitre? Before venturing such an insinuation the writer should have known his man.—Such, he may be assured, is not the estimation in which Bishop S. is held in the Protestant Episcopal Church of America. He was among the last who could justly be charged with selfishness. The history of his efforts to obtain the Episcopacy for the Church in this country, then destitute and likely to remain destitute of an office deemed essential to her existence, is a rare instance of personal sacrifices for the general good. The voyage was undertaken solely at his own expense, and all the property which he had was expended in the enterprise: he declined the proffer of a settlement in Nova Scotia, which was tendered to him while in England, and he returned to Connecticut with no other prospect for life than that of the precarious and inadequate stipend of a humble parish minister. Nor can there be alleged a trait in his character, an action of his life, to justify the ungenerous insinuation of the Christian Observer.

I have now done, Mr. Editor, with this incautious and unjust language. If I have trespassed too long on the attention of your readers, I must rest my justification in the high standing of the journal which has sanctioned the charges, and in the belief that, identified as the character of Bishop Seabury is with that of the Church, which he was instrumental in founding, I have yielded not more to the impulse of private feeling than to the claims of public duty.

S.

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* See Bishop White's Memoirs, pp. 97-101.

For the Churchman.

A FRAGMENT.

"I never saw a person so occupied with any one thing, as that man was with the subject of the Church: his thoughts, words, and actions, all centred upon this one object, and nothing else seemed to engage his attention, except it was directly or indirectly connected with the object of his affections."

Such was the testimony borne to the character of a departed servant of the Lord, who, at an age bordering on threescore and ten, had finished his course, by one who was intimately acquainted with him. The speaker expressed his surprise that his departed friend should be so attached to the Church, since the opportunities he had of engaging in its service, and participating in its ordinances, were "few and far between;" for it was his lot to dwell in a part of our country deprived of the inestimable privilege of hearing weekly the glad tidings of the Gospel proclaimed, and of having the sacraments dispensed by an authorized ministry. He was a pilgrim, as it were, in a strange land, surrounded by those who were far from supporting him in his attachment to what they thought antiquated and superstitious notions.

From this and other observations, it was evident, that this devotion to the Church was regarded as a weak trait of character. To one who had never felt the power of divine truth, it seemed rather paradoxical for a person to discard the pleasing enticements of the present life, for the sake of a prospective reward:—and to one who had never inquired into the different opinions of diverse sects, it appeared exceeding strange, that a man should keep aloof from a society of professing Christians enjoying all the privileges of a preached Gospel, among whom he dwelt, and preserve with increasing fondness his attachment to a Church which he could but seldom attend, and then with considerable sacrifice of time and personal indulgence.

Probably this opinion is held by many, who from carelessness, prejudice, or want of opportunity, have neglected to inform themselves on the questions in dispute between the many religious denominations abounding in our wide-spread country. But not so with him, the recollection of whose attachment to the Church founded on the apostles and prophets, is still fresh in the minds of his surviving friends, notwithstanding the oblivious mantle time has thrown around. In his younger days, circumstances had brought the distinctive doctrines of the Episcopal Church more particularly to his view, than the prejudices of the age, and the want of correct information would generally permit;—he was forcibly struck with the "beauty of holiness" manifested in all her formularies, and anxiously inquired whether the high claims of her ministry to divine authority were well authenticated. A thorough investigation convinced him that these things were so, and without delay he renounced the connexions of his youth, and attached himself to the Church that professed to follow primitive and apostolic order. After having fixed his opinions, he was not to be shaken by the difficulties that surrounded him. Far removed from the opportunities of public worship, with only his Bible, Common Prayer, and a few religious books, and the company of a tried friend of his own sentiments, he maintained the even tenor of his way, adorning the doctrine of his Saviour by a consistent life. Thus, without the support and aid of kindred spirits, he passed his years, scarcely entertaining the remotest hope that his eyes would ever be delighted with the prospect of a church rising in his native village. As he did not indulge in sanguine expectations, so he was not discouraged at the slow progress of his own views among his neighbors. Toward the close of his earthly career, his heart was rejoiced by the glad intelligence that an itinerant missionary was appointed to preach occasionally in his neighborhood. Once he heard him, and gave him a hearty reception as an ambassador of CHRIST. It was a joyful day. But ere the appointed time for the second arrival of the welcome missionary, the aged man was gathered to his fathers, "having the testimony of a good conscience, in the communion of the catholic Church, and in the confidence of a certain faith." His departure threw a dark cloud over the prospects of the rising church. But the station was not abandoned: the indefatigable missionary continued his laborious exertions. "The sweet remembrance of the just" still flourished among a small circle that had grown up around him. Their numbers gradually increased. From the seed thus sown, a church sprung up, which, under diligent cultivation has become one of the most flourishing in the diocese to which it belongs.

Doubtless there are in like manner hundreds of isolated families scattered over our wide-extended country, who once enjoyed the ministrations of the Gospel in more favored parts of the land, but who are now compelled in sorrow and sadness to forego the privilege of assembling themselves together, for the worship of GOD, according to the forms of their own venerable Church:—each of these would form as it were a nucleus, around which the faithful missionary might soon gather a church, from which, as a centre, the rays of divine light would diverge, and dispel the moral gloom that rested on the surrounding country:—nor would it be like a transient coruscation, that glitters for a moment, and then is gone,—future generations would feel its blessed influence. In view of such results, shall we sit by in silence, and suffer our disconsolate brethren to pine away for want of the bread of life? Let our missionary reports answer.

W. A.

For the Churchman.

"HONOR TO WHOM HONOR."

Mr. Editor,

I HAVE been, and with good reason, disgusted at the fulsome praises sometimes bestowed upon "those dear, self-denying creatures," the Sunday School teachers. I have wondered if people were in earnest, in all they say and write about them: "the savory salt of the earth," "these heroic personages," "these beings devoted to the cause of the rising generation," "these disinterested laborers," &c. I need not mention more of these phrases; you have been a teacher, and perhaps have been afflicted with similar appellations applied to yourself. Persons who think and speak thus, cannot have very adequate ideas of duty, nor of the merit due to its performance. They seem to think that Sunday School teaching is a work of supererogation; that persons who engage in this task, have not only filled to the brim the measure of their duty, but are willing that a superfluous flood should stream over its sides. This perhaps is not their reasonable conviction; but they appear so to think, and as far as words are instrumental, they tend to impress the teacher with sentiments corresponding. Our articles say, that such an opinion cannot be taught "without arrogance and impiety;" and I, as a Churchman, must entirely disapprove of its inculcation. But this is not all. I not only think that Sunday School teachers are guilty of no works of supererogation, but I also think that they receive by far too much credit for the mean pittance of duty which they do perform. They are looked upon as persons led by the best and purest of motives to undertake their tasks, and they are praised accordingly; but if we went on the principle of "honor to whom honor," not excluding from this arrangement the spirits of another world, and giving even the devil his due, I think he would come in for a considerable share of the praise so liberally bestowed. I conceive his agency is very strong in making many

> "Early rise
> To meet the Sunday morning skies."

But to be more particular. "What is it makes A. B. so attentive at Sunday School? he is not a communicant of the Church, nor does he care for religion!" "Ah, the answer is very plain. Don't you know that Miss C. D. belongs to our Sunday School?" "Oh! I recollect, and I think I see them every Sunday, walking to school and back again in company. But it is a pity he makes our Sunday School a lovers' place of meeting." "They both attend church in the evening. I know that to meet her is the only reason of his going, for he has often told me so. I will not say the same of her, for she seems to be a very good girl." "But are you sure that is the only reason of his coming to school?" "I am very certain of it. He would not take a class until after she was introduced among us. He now ridicules his class, as a parcel of very dull fellows; and I can't help seeing his frequent yawns during the whole period of recitation." "Well, this is certainly pretty good evidence of the state of the case. They will, however, soon be married, and as he will probably see enough of his wife at home, we may hope he will come to school from some other and better motive than merely to enjoy her company."

Sure enough they did get married; and though the superintendent and teachers were all invited to the wedding, yet after that, they never had the pleasure of seeing the happy couple in their places, as Sunday School teachers. Their domestic concerns took up too much of their attention, &c. &c. I cannot pretend to remember the fine things said or written at their resignation. The whole affair, however, was discreditable and displeasing.

Now in what I have written, I do not wish to be understood as advising people either not to fall in love, or not to get married. In truth, I hope to do both myself, some day. But I wish to say, that they must not suffer the arch-deceiver to lead them to the Sunday School to court, nor to cause them to leave their duty when they get a "better half," who should help them to perform it.

If, Mr. Editor, you choose to print this, you shall hear from me again, provided I do not in the meantime get tired, and change my mind.

Yours, &c. Q. P.

For the Churchman.

BITS.—NO. IV.

> Gather up the fragments, that nothing be lost.
> JESUS CHRIST.

THERE is not enough attention paid to the depth and strength of first impressions. Much that is best in our humanity has been, and may be traced to the bias given in childhood, and even in infancy. The signature that the seal makes in the soft wax it retains for ever. It is well known how fair the promise was, (blighted by an early death,) of the sixth Edward of England to the Church and to the world. There is nothing on record of human nature that is more heavenly since the beloved John. On a chimney piece of the ancient mansion at Enfield, in which he was nursed, was this inscription

"Sola salus servire DEO; sunt cætera fraudes."

'The only safety is to serve the LORD; all other hopes are vain.'

There are those who seem to think that Christian benevolence was born with the present age—that "the great religious operations" now in progress are the first which the world has ever seen. The early enterprise of the two venerable Societies in England is forgotten, that modern Missionary Societies may be glorified. This is not right; the Christian principle is, "Honor to whom honor."—Let us acknowledge the good done by those who went before us; and excel them if we can. "Education Societies," (so called,) are not, it seems, a new invention. Matthew Poole, the writer of the Synopsis, was the originator of a "Church Scholarship Society," by which 900*l.* were annually raised for maintaining young men of piety and talents at Cambridge. Dean Sherlock is said to have owed his education to this charity.

The greatest men that the world has known, have been the most habitually religious. Over the door of his room, that great interpreter of nature, Linnæus, had inscribed

"Innocue vivito—numen adest."

His diary begins with the acknowledgment, the "LORD himself hath led me with his own almighty hand,"—and ends with the following, "The LORD hath been with me whithersoever I have walked." His most important works begin and end with some sentence of Scripture, and his descriptions are continually interspersed with expressions of admiration, of gratitude, and love.

I am glad to meet with the following reproof of a very current abuse of the Baconian sentence, "Knowledge is power." I find it in a recent number of the London Quarterly Review. It deserves more attention than it will receive in this age of Lyceums, and Societies for the Diffusion, [Quere, *con*fusion?] of Useful Knowledge.—There is but one species of knowledge which is, in and of itself, power to do good. A prophet describes it, and its effects. "All thy children shall be *taught of the* LORD, and *great shall be the peace* of thy children." But to our extract.—"Knowledge, indeed, is power; but power is not necessarily a good either to them who exercise it, or to them over whom it is exercised. Wealth also is power; but the possession of wealth entails a fearful curse on them who make an ill use of it. Drunkenness, in one of its stages, is power; frenzy is power; wickedness is power; a knife in the hand of a madman or murderer is power."

A rambling artist was left by accident on the lonely island of Tristan d' Acunhas, on which, some thousands of miles from *terra firma*, a handful of men with souls to be saved or lost, live, and alas! die, almost unblessed of Church or Gospel. But he was a Church-of-England-man, accustomed to the Liturgy, and mark the consequence! "Since my arrival, I have been unanimously appointed chaplain; every Sunday we have the whole service of the Church of England read, Mr. Glass acting as my clerk; and it is really a gratifying sight to behold the cleanly and orderly state in which the men appear; all the children are dressed in their best, and they all pay the utmost attention during divine service."

There are few uninspired words which are more weighty than these of Dr. Franklin. They comprise what may be called the Christian philosophy of human life. "In fine, NOTHING CAN CONTRIBUTE TO TRUE HAPPINESS, THAT IS INCONSISTENT WITH DUTY; NOR CAN A COURSE OF ACTION CONFORMABLE TO IT, BE FINALLY WITHOUT AN AMPLE REWARD. FOR GOD GOVERNS; AND HE IS GOOD. I pray him to direct you; and, indeed, YOU WILL NEVER BE WITHOUT HIS DIRECTION, IF YOU HUMBLY ASK IT, AND SHOW YOURSELF ALWAYS READY TO OBEY IT." Truly a golden sentence! Blessed is the man, however wretched in human estimation, or in his own present experience, who, by divine grace, has lived and walked by it!

CRUCIFER.

THE CHURCHMAN.

SATURDAY, JUNE 29, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

EDITORIAL MATTER is in small proportion this week, owing to the necessary and unexpected occupation of the Editor in other engagements.

VISITATION OF THE DIOCESE OF NEW-JERSEY.—Bishop Doane proposes, by Divine permission, to complete what remains of the *second* visitation of his Diocese, in the following order:—June 30, (Sunday,) Christ Church, Shrewsbury, and Christ Church, Middletown; July 1, St. Peter's Church, Freehold; 4, corner-stone of Trinity Church, Princeton, to be laid; 7, (Sunday,) St. Peter's Church, Perth-Amboy; 14, (Sunday,) Christ Church, Newton; 15, St. John's Church, Johnsonburgh; 16, St. Luke's Church, Hope; 17, St. James' Church, Knowlton; 18, Belvidere; 19, Harmony; 21, (Sunday,) St. Thomas' Church, Alexandria; 25, St. John's Church, Chew's Landing; 26, St. Thomas' Church, Glassborough; 27, St. Stephen's Church, Mullica Hill; 28, (Sunday,) Trinity Church, Swedesborough, and St. Peter's Church, Berkeley.

UNION PLACE SUNDAY SCHOOL.—The School under this name, now held in the Academy Room of Mr. Stevens, in the Bloomingdale road, near 23d street, bids fair to lay the foundation of much future usefulness. It is under the superintendence of Mr. Vail, of the Theological Seminary, and numbers at present 48 scholars and 8 teachers. The great number of the laboring poor, who are finding increasing employment in this neighborhood, renders this School at the present moment a valuable charity; while the rapid increase of that part of the city points it out as the probable germ of a future Parish church.

GENERAL THEOLOGICAL SEMINARY.—The reports laid before the Trustees represent the return of collections made for the funds of the Institution as highly satisfactory. Those made in the churches of this City alone, had it been practicable to make them at an earlier season, would probably of themselves have met the annual deficiency of income. They are as follows:—

St. Stephen's Church,	$28 70
Church of the Ascension,	93 87
Trinity Church,	156 91
St. Paul's Chapel,	109 71
St. John's Chapel,	75 50
Grace Church,	260 56
St. George's Church,	62 69
St. Mark's Church,	27 26
Zion Church,	23 07
Christ Church,	33 21
St. Ann's Church, (Brooklyn,)	101 02*
St. Thomas' Church, (contribution pledged,)	100 00
Total	$1072 50

The collection in St. Luke's Church is to be made to-morrow morning.

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* A collection which does the Church much credit, and compares advantageously with the contributions of larger congregations in the city.

THE PROTESTANT EPISCOPAL PULPIT for June is occupied by an able and earnest appeal for Missions in general, and especially the City Mission of our city, by the Rev. Mr. Schroeder, from 2 Corinthians v. 14, "The love of CHRIST constraineth us."

The July number of the Pulpit, we are told, is now in press. Mr. Moore has removed his office to that of the Episcopal Sunday School Union, 46 Lumber-street.

BISHOP IVES' CHARGE to his Diocese at its late Convention, on the subject of Christian Education, must form a prominent portion of the contents of our next number. It is a fresh cause of humble gratitude to Him who has given our Church heads with such a spirit in them.

OUR TRACT SOCIETY has just published two new tracts, among the best of its whole series.—No. 59, *Davys' Village Conversations on the Liturgy*, and No. 60, *Village Conversations on the principal Offices of the Church*; both carefully revised and adapted to the Liturgy and offices of our Church. The latter has never before appeared in this country; the former is well known as a very popular work in Sunday School Libraries, having gone through two or three aditions in 18mo for that use. It then cost about 18 cents. As a tract it can now be had, *with the additions* necessary to a *complete* adaptation of the work to our Liturgy, and more neatly printed, for 6¼ cents by non-subscribers, for 5 and one tenth by subscribers and auxiliaries, (being with the cover, 62 pages;) the 'Conversation on the Offices' will cost 3 and one sixth cents to subscribers, 4 to others.

LITERARY.

THE Rev. THOMAS HARTWELL HORNE (of England) 'has in preparation,' as we learn from his letter to a friend, 'and hopes to publish in the course of the summer, *A Manual for Communicants, with Scripture Selections and Prayers*, on the plan of the *Manual for the Afflicted*,' just republished, under the supervision of Bishop Doane, at Boston. This task completed, Mr. H. designs to follow it up with *A Manual of Family Prayers* from the Scriptures, the Liturgy, the tracts of the Christian Knowledge Society and the elder divines of the Church of England. He has now in press a *fourth* edition of the *Abridgement* of his Introduction to the Study of the Holy Scriptures.

The Life of the Rev. Thomas Thomason, by the Rev. J. SARGENT, *author of the 'Life of Henry Martyn,'* (12mo, pp. 356,) published by Appleton, New-York, has lain by us two weeks unnoticed, in the expectation on our part that we should find time and room for such a review as it well deserves. But it ought to be recommended at once, even if in hasty and brief terms. It is a worthy companion of the admirable work which first made the author known; scarcely, if at all, inferior in interest, and in our view, superior in practical utility. Thomason is a more imitable man than Martyn, and therefore a better model. His quiet unpretending self-devotion to his Master's work, his steady round of faithfully discharged duties, his even tone of feeling and expression, his cheerful Christian temperament, are all somewhat in contrast with the burning zeal and meteor-like course of his more talented perhaps, but perhaps, too, less nicely-balanced friend. The progress of Thomason in Christian knowledge and holiness in early life, too, narrated in considerable, but none too much, detail, is an advantage which gives his life more adaptation for the use of the young than that of Martyn. There is enough of vicissitude throughout the whole to keep up the attention of any reader, and instruction, both that of impressive example, and that of easy, judicious, interspersed remarks, is so perfectly interwoven in the whole texture of the narrative, that he who reads must learn.

We hope this volume will find a place in every Parish and Sunday School Library, and run through editions as many and as large as those of its popular predecessor.

The Rev. T. H. GALLAUDET is, without any exception, the most successful writer for the young within our knowledge. He may not have the invention and the descriptive talent of Mrs. Sherwood, or Mrs. Cameron, nor the fertile source of illustation of the authoress of The Week; but he has *a thorough understanding of the character and wants of childhood*, which enables him to furnish more real instruction in a page, than others find it possible to impart in a story occupying twenty. They *write* for children; he *thinks* for them. They make readers; he makes thinkers. We have read *The History of Jonah, for Children and Youth; designed also as an Aid to familiar Biblical Exposition in Families, Sunday Schools and Bible Classes*, just published, in 184 pp. 18mo, with great interest—we may say, delight. Those only who know the extreme difficulty of bringing spiritual truths and sacred knowledge down to the level of a child's comprehension, and sufficiently simplifying without degrading religious instruction, can properly appreciate such a work as this. "Slow and patient analysis" is the author's correct description of his mode of accomplishing this arduous undertaking; and he has applied it, most felicitously, to the difficult topics of GOD's omniscience,—prophecy,—sacrifices,—objections to the Bible,—miracles,—the limits of human reason,—the anthropopathetic modes of speaking of the Deity, and other equally important and useful items of scriptural knowledge.—To the Christian parent and the devoted Sunday School teacher such a book as this is invaluable, as a magazine of topics, illustrations, and explanations, susceptible of application in a thousand ways on a thousand opportunities; and still more, as a model for their own imitation in all their intercourse with youth. To *speak* simply is one most essential requisite in teaching children: but they will learn from Mr. Gallaudet that there is something more to be done, and that *thoughts* as well as expressions must be simplified, if meant to be understood.

Mant's Happiness of the Blessed—We are glad to see American editions of this work (eminently suitable for parish libraries, and for Sunday School libraries, where they are designed for the benefit of teachers as well as scholars,) advertised by Pierce & Parker, of Boston; and by Key & Biddle, of Philadelphia.

Life of Bishop Hobart.—We are gratified in being authorized to state, that Dr. Berrian's life of this lamented prelate, which will complete the proposed edition of his posthumous works in three volumes is finished, and will be ready for delivery to subscribers and others, in two or three weeks.—*(Aub.) Gosp. Mess.*

A Manual for the Afflicted,—Comprising a practical essay on affliction, and a series of meditations and prayers, selected and arranged for the use of those who are in sorrow, trouble, need, sickness, or any other adversity. By the Rev. Thomas Hartwell Horne, B. D., of St. John's College, Cambridge, author of the 'Introduction to the Critical Study and Knowledge of the Holy Scriptures." With an Introduction, and an appendix of devotional poetry, by the Right Rev. George Washington Doane, Bishop of New-Jersey.—Boston, Allen & Ticknor, pp. 300.

The names found in the above title-page are a sufficient guaranty for the excellency of the volume.

We think that the purchaser will not be disappointed. In every season of sorrow it will be found an invaluable treasure, replete with heavenly consolation, and calculated to teach the afflicted how to derive benefit from the dispensations of Him who "doth not afflict willingly," and who often sends the richest mercies under the disguise of temporal losses and trials.

It is the peculiar recommendation of this little volume, that it is eminently *Scriptural.* A great portion of it is *in the very words of Scripture.* A considerable part of the rest is from the Book of Common Prayer, of which it is scarcely too much to say, that Protestant Christendom is agreed in regarding it, as only not inspired. For what remains, such names as Taylor, and Ken, and Kettlewell, and Nelson, are unquestionable authority to believers, that it is conceived and born of Scripture. Sufficiently various for nearly all occasions of adversity, and yet not exceeding reasonable limits as regards expense or inconvenience, it is admirably fitted for general circulation. The present writer, with no other interest in the publication than he holds in common with all its readers, does not hesitate to say, that, for its size and cost, he knows of no similar work comparable with it. To all who have, or can have kindred with its subjects,—and who is he that this description does not include?—he most affectionately commends this little book, not without prayer, that the Holy Spirit of consolation may accompany it in all, with his sustaining, illuminating, and sanctifying graces!

Episcopal Watchman.

WE derive from 'The Presbyterian' the following interesting

Literary Items.—Prof. Ventouillac, of King's College, has translated Watson's Reply to Paine into French.

The *Shah Nameh*, the most ancient monument of Persian literature, is about to be issued in a French edition, by Mohl, a young German Orientalist.

The Baron de Sacy is printing, for the Oriental Translation Committee, the *Alfiyah*, or Metrical Grammar of the Arabic language.

M. Champollion's MSS. are now being edited by his brother, M. Champollion-Figeac. The work is reduced from the original plan, and will occupy about two thousand pages, with splendid illustrations. His Egyptian Grammar is in the press.

OBITUARY.

DIED, at Charleston, S. C., the Rev. ALLSTON GIBBES, Assistant Minister of St. Philip's Church, an efficient and faithful servant of the Church, always active and diligent in attention to her interests. A resolution introduced by him, it will be remembered, was the ultimate choice of the last General Convention, in the discussion of the Ohio question.

Of consumption, in the 29th year of his age, the Rev. SANSON K. BRUNOT, late Rector of Christ Church, Alleghany, Pa.

Of cholera, at New-Orleans, the Rev. JAMES F. HULL, late Rector of Christ Church, in that city, but for many months past disabled by paralysis from the discharge of official duty.

CITY-MISSION:

QUARTERLY SERMON AND COLLECTION.

THE Quarterly Sermon in behalf of the New-York Protestant Episcopal City-Mission Society, will be preached on Sunday evening next, June 30, at the Mission-Church of the Holy Evangelists, in Vandewater-street. The service will commence at 8 o'clock.

All friends of the mission are invited to attend. The Bishops and clergy will be provided with seats in the chancel.

J. F. SCHROEDER,
J. M. FORBES,
WM. R. WADSWORTH,
} *Committee of Arrangements.*

LADIES' FAIR AT PERTH AMBOY.

A FAIR, at which a great variety of useful and ornamental articles will be exhibited for sale, will be held at Perth Amboy on Thursday the 4th day of July. The proceeds are to be applied to the use of the Sunday School of St. Peter's Church in that town. To those disposed to avoid on that day the noise and tumult of the city, an opportunity will be afforded of enjoying a delightful excursion, and of aiding a most praiseworthy object. Steamboats will leave the foot of Marketfield-street at 6, 7, & 10 A. M. the fare being 12½ cents.

NOTICE.

ON Thursday next, the fourth day of July, the corner-stone of the edifice to be erected by the parish of Trinity Church, Princeton, N. J., for the public worship of ALMIGHTY GOD, will be laid, if the LORD permit, by the Right Rev. the Bishop of the Diocese. The procession will move from the house of Capt. Stockton, at half past twelve,

Calendar.

June 30.—4th Sunday after Trinity.
July 7.—5th Sunday after Trinity.
—— 14.—6th Sunday after Trinity.
—— 21.—7th Sunday after Trinity.
—— 25.—St. James.
—— 28.—8th Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

EPISCOPAL ACTS, by *Bishop Onderdonk, of N. York.*—On Wednesday June 5, in St. Paul's Church, Turin, Lewis county, confirmed 2.

Thursday, 6, in the Methodist Chapel, Rome, for the congregation of Zion Church, whose church edifice is not yet complete, confirmed 9.

Friday, 7, A. M., consecrated St. Peter's Church, Oriskany. Morning prayer by the Rev. Benjamin Dorr, lessons by the Rev. Orsamus H. Smith, sermon by the Bishop. Other Clergy present were, the Rev. George Fisk, Missionary at the station, the Rev. Parker Adams, the Rev. Marcus A. Perry, and the Rev. John W. Woodward.

P. M. confirmed in the same Church, 23.

Saturday, 8, P. M., in the School house at Oneida Castleton, confirmed 2.

First Sunday after Trinity, June 9, in St. Peter's (the Indian Mission) Church, Oneida Castle, admitted to the order of Deacons, Messrs. Erastus Spalding, and William Staunton. Morning prayer in the Mohawk language, the Indians uniting, in their characteristic, solemn and devout manner, in the responses and chants, by the Rev. Solomon Davis, Missionary at the station. Lesson in English, through an interpreter, by the Rev. John W. Woodward. After morning prayer, a hymn in the Mohawk language was sung by the Indians. The ordination sermon in English by the Bishop, was closed by him with an address, through an interpreter, to the Indians. Confirmation was then administered to 9 Indians—the questions, after being put by the Bishop in English, interpreted to them in their own language. The candidates for Deacon's orders were presented by the Rev. Amos Pardee. At the communion a number of Indians were among the recipients, and the Gloria in Excelsis, in the post communion, was chanted by them in their own language. The services, which were invested with peculiar solemnity, occupied about four hours, and were witnessed without any appearance of uneasiness by a very thronged congregation of whites and Indians. The above four last-mentioned places are in Oneida county.

Festival of St. Barnabas, Tuesday, June 11, in St. Paul's Church, Troy, confirmed 58.

Wednesday, 12, in St. John's Church, Troy, instituted the Rev. Herman Hooker into the Rectorship, and confirmed 12. Morning prayer by the Rev. Pierre A. Proal, lessons by the Rev. Phineas L. Whipple, sermon by the Bishop. About 10 or 12 clergymen present.

Thursday, 13, A. M. Consecrated Trinity Church, Ulster, Ulster county. Morning prayer by the Rev. Joseph Prentice. Lessons by the Rev. John Brown. Sermon by the Bishop. Other Clergy present, beside the Rev. Reuben Sherwood, the Missionary at the station, were the Rev. Pierre A. Proal, the Rev. John Grigg, the Rev. Samuel R. Johnson, the Rev. Isaac Peck, and the Rev. Ephraim Punderson.

P. M. In the same church, confirmed 11.

Friday, 14, in the Court House at Kingston, in the same County, for the congregation of St. John's Church, which is yet unprovided with a place of worship, confirmed 7.

The above consecration and confirmations were the first services, proper to the Episcopal office, ever celebrated in Ulster County. They are gratifying and encouraging evidences of the Divine blessing on the Missionary labors of the Rev. Reuben Sherwood, the first Episcopal Clergyman ever settled in that County—labors that were commenced less than three years since.

Third Sunday after Trinity, June 23, A. M. in St. Michael's Church, New-York, confirmed 11.

P. M. In the Chapel of the Mission Church of the Epiphany, New-York, confirmed 13.

SUMMARY.

Temperance Reform.—A National Temperance Convention, consisting of more than 325 delegates, from twenty States, was holden in Philadelphia, on the 24th, 25th, and 27th of May. Chancellor Walworth, of New-York, presided. Resolutions were passed, commending the objects, design, conduct, and effects of Temperance Societies, pointing out new modes of exertion, and defining the aims of the Convention and the Societies there represented. Attempts to give an inquisitorial character to the efforts making for the suppression of intemperance, and to introduce terms of church communion among their machinery, were promptly met, and put down, after frank and full discussion. Equal decision was manifested in the exclusion of the question concerning slavery, and all other political topics, from any connexion with the one object of the temperance movement. The following resolutions among others, are worthy of notice.

One by Mr. Ashbridge, of Kentucky, deprecating sectarian influence, and recommending the employment, wherever practicable, of laymen as agents of Temperance Societies; one by Dr. Gebhard, of Philadelphia, on the use of spirit for medical purposes on trivial occasions; one by Mr. Green, of Delaware, recommending to the friends of temperance not to neglect the case of actual drunkards; one by Dr. Bush, of Philadelphia, discountenancing the practice of seeking the stimulus through the medium of inhalation and cutaneous absorption; alluding, no doubt, to the great use made by some persons of cologne and lavender waters.

Provision for Education.—A New-York correspondent of the Mercantile Journal, who attended the meeting of the American Lyceum lately held in that city, observes that he is disposed to give the State of New-Hampshire credit over all the others for the efficiency of her system of primary education. It was stated by some gentlemen, that the schools of that State were attended in summer or winter, by at least one out of four of the whole population, and it was thought by some that even this estimate was too low. Owing to the deficiency of statistical information upon this subject, it is not easy to institute a comparison between the several States in this respect; but the legal provision for the support of schools in New-Hampshire is certainly a very liberal one.—The sum of ninety thousand dollars is required by law to be annually raised and appropriated to this purpose: and the amount annually accruing to the State from the tax on Banks (about 10,000) is distributed among the several towns in sums proportioned to the State tax paid by them respectively, to be applied in the same manner. A proportionate sum would amount, for the State of New-York, to more than $600,000.—*Bos. Daily Adv.*

Discovery of a Roman Relic.—Monday, as the workmen were engaged in removing some old buildings in the Mint-yard, York, they came to a flat stone about three feet long and two feet broad, which, on removing, displayed on the under side a Roman inscription, every letter of which was perfect, and surrounded by curious carving in equal preservation:—DEO SANCTO SERAPI TEMPLVM A SOLO FECIT CL HIERONYMIANVS LEG LEG VI VICT. This inscription may be thus translated:—"This temple, sacred to the God Serapis, was erected (a solo) from the ground, by Claudius Hieronymianus, Legate or Lieutenant of the Sixth Conquering Legion." This curious piece of ancient sculpture is supposed, from the inscription, to be nearly 1,700 years old. It is at present deposited in one of the rooms at the Guildhall.—*York paper, April 9. N. Y. Albion.*

The Rev. Rowland Hill.—We have this day to announce the death of this popular and excellent clergyman, who expired on Thursday afternoon, at a quarter before six o'clock, at his own residence, adjoining his chapel, Little Charlotte-street, Blackfriars road, in the 89th year of his age. The Rev. Mr. Hill's physical powers had been long in a declining state, but his intellectual energies remained almost unimpaired to the last moment of his existence. He at length sunk under a gradual decay of nature, and died without a groan. On Monday morning, April 8, he preached for the last time to an immense audience, composed principally of the boys belonging to the Sunday School Union, whom he had been in the habit of addressing on every successive Easter-Monday for some years past. On Tuesday morning he expressed some desire to address the girls connected with the same schools, which was also his accustomed practice; but being very unwell, he was dissuaded from it by his friends; and his assistant the Rev. M. Waite officiated in his room. During the morning of that day he found it necessary to lie down in his bed, from which he never rose more. His friends, who attended him during his last moments, state that although articulation failed him, they have no doubt but he was perfectly conscious of every thing transpiring around him until he breathed his last. Thus has died, at a good old age, this somewhat eccentric, but much respected and venerable Christian.—*London paper.*

Universities of Scotland.—The University of St. Andrews, founded in 1412, has nine Professors of Greek, Logic, Natural Philosophy, Moral Philosophy, Humanity, History, Mathematics, Medicine, Natural History. There is a separate College (St. Mary's) for students of Theology, with three Professors,—of Divinity, Church History, and Oriental Literature.—Glasgow, founded in 1450, has nineteen Professors. The Medical faculty is the strongest.—Aberdeen has two Colleges. King's College, founded in 1494, has nine Professorships, the same as those at St. Andrew's. Marischal College founded in 1593, has eleven Professorships, and one of Scottish Law. There is a separate school of Medicine, with five teachers. Edinburgh, founded in 1582, has twenty-eight Professors, only three of whom belong to the Faculty, viz: one of Divinity, one of Church History, and one of Oriental Languages.—*Albany Journal and Telegraph.*

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

Collection received from Zion Church, N. York,	$23 07
do. From St. Ann's, Brooklyn,	101 02
	$124 09

JOHN M'VICKAR,
Agent of Theological Seminary.

June 26, 1833.

THE Subscriber acknowledges the receipt, through the Rev. Mr. Schroeder, of forty dollars for the aid of students of the General Theological Seminary, from several ladies of St. Paul's Chapel, New-York.

BENJ. T. ONDERDONK.

New-York, June 27, 1833.

The subscriber acknowledges the receipt of an elegant copy of "Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, in 4 vols." presented to the ladies of St. John's Chapel, by John Pintard, Esq. "toward promoting their beneficient purpose of founding a Library of Class and Text Books for the use of such scholars of the General Theological Seminary as have not the power of providing for themselves."

H. ANTHON.

June 26, 1833.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as treasurer of the "*General Protestant Episcopal Sunday School Union*," gratefully acknowledges the receipt of *Eighty one dollars and thirty cents*, being the amount of a collection for the benefit of the "Stereotype Fund," in St. John's Chapel, on Sunday evening last, after the delivery of the annual sermon by the Rev. Dr. Wheaton, President of Washington College, Hartford.

FLOYD SMITH,
No. 12 Maiden Lane.

June 26, 1833.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. P. E. Education and Missionary Society, acknowledges the receipt of the following, viz:

1833.	*Missionary Disposable Fund.*	
June 20.	Rec'd inclosed in a letter, signed "a Friend."	$20 00

BENJAMIN M. BROWN, *Treasurer,*
At the Butchers and Drovers' Bank,
No. 128 Bowery.

June 26, 1833.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer acknowledges the receipt of the following sums, viz:—

Stereotype Fund for the Bible.	
From B. M. Brown,	$20 00
Disposable Fund.	
Amount of a collection made in St. John's Chapel, on Sunday, 23d inst., per Mr. Brown,	65 54
Amount of a collection made in St. Peter's Chapel, on Sunday, 23d inst., per Rev. Mr. Haight,	12 18
From St. James' Church, Great Burlington, per S. Sprague,	3 00
	100 72

RICHARD OAKLEY, *Treasurer,*
No. 122 Front-street.

June 27, 1833.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The General Agent of the Domestic and Foreign Missionary Society, acknowledges the receipt of the following sums,

From the Rev. John Brown, it being the amount of a collection made at St. George's Church, Newburgh, after Sermon, by the General Agent,—to be applied to Domestic purposes,	$22 41
From Mr. Kellog, Treasurer of the "Association of St. Paul's Church, Troy, N. Y." it being the amount of a collection made at St. Paul's Church, after a Sermon by the General Agent,—to be applied to Domestic purposes,	$100 26

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 27th, from the following persons, viz:—

Rev. Horatio Potter—L. H. Young, 2—Oliver Sheple—Rev. Seneca G. Bragg—S. Babcock—Reuben T. Thom—Isaac Hempsted, *with remit*—Venerable Archdeacon Wix, (date, May 29th)—C. P. Mallet, *with remit.*

FOR sale at the Episcopal Press, No. 46 Lumber-street, price 13 cents,—The Edification of the Church, for the Salvation of Souls, the Office and Duty of the Christian Ministry: the Primary Charge to the Clergy of the Protestant Episcopal Church in the Diocese of New-Jersey; delivered in the City Hall, Camden, May 29, 1833, at the opening of the Convention, by the Rt. Rev. George W. Doane, A. M., Bishop of the Diocese. Published by order of the Convention.

Hymn for a Time of Commotion.

Written Sunday, 30th October, 1831, during the Bristol riots, by the daughter of a clergyman.

In time of terror and dismay,
Saviour and Lord! to thee we fly;
Safe are we, if thou guard'st the way,
And shelter'd though the storm be nigh.

O, mighty Lord! in wo and fear,
We hear of war and strife begun,
Leave us not! leave us not! be here—
In strife our shield, in storm our sun.

We cling to thee, whilst doubt and dread
Tell each to each the appalling tale;
Thou art the banner o'er our head;
Our weak hearts bound—Thou canst not fail.

Despair and desolation come,
The flames are blazing fierce and high—
Remind us of that heavenly home
Where there is rest eternally.

O that our heavy hearts were there!
O for a land of calm and peace!
Where all the weary rest, and where
The troublings of the wicked cease.

O hear the voice of our complaint,
The fluttering spirits turn and cheer;
Might of the weak! we shall not faint!
Come war—come death—our God is here!

Our present help in trouble's hour,
Early, O Lord, thy aid shall be;
Refuge! and might! and shield! and tower!
O safe are they who trust in thee.

Scenes in our Parish.

Charity.

A Sonnet by Richard Gooch, of St. John's College, Cambridge.

> "Her touch unlocks the day-spring from above,
> And visits man with beams of light and love."

Gentle, as if descended from the skies,
And lovely as an angel form must be,
A spirit, as methought, before mine eyes,
Amidst the sons of earth, stole silently.
I watch'd her progress, as she seem'd to shun
The eyes of all who would have known the cause,
Why she was blest with murmurs of applause,
When issuing from the homes of wretchedness!
She fed the hungry, clothed nakedness,
Watch'd with the mourner, and upbraided none;
But, as the Saviour of the world before
Had done, she bade them—"Go and sin no more!"
'T was then I knew the angel form to be
The heaven-born spirit, hallow'd Charity!

MISCELLANY.

From the British Magazine.

BEMERTON CHURCH.

There are some characters at once so elevated and so unobtrusive, that the recollection of them can excite no feelings of hostility in any mind; they breathe so much of heaven, and are at the same time linked with so much of human sympathy, that the most ardent spirit can love, though it does not admire; and even the thoughtless worldling respects, though he will not imitate. We regard the places where such men have lived as the cities of a "region mild of calm and serene air, above the smoke and stir of this dim spot;" thither we cannot carry the petty feelings of our corrupt nature, and disturb the holy ground.

The "smoke and the stir" of this enlightened age have, indeed, done much to cloud the intellect, and to lower the tone of natural feeling; but I do not believe that the hearts of men are hardened, so that they cannot behold and love such men as George Herbert and John Norris. In this cheerful confidence I present to my readers a view of Bemerton Church and Parsonage, of which Herbert was rector from 1630 to 1632, and Norris from 1691 to 1711.

If there be one who cares not to "turn out of the road, and visit Bishopsbourne" for the sake of the meek and pious Hooker, because he defended the Church by invincible arguments,* as well as "by the innocency and sanctity of his life," it may be, that he will be attracted by the thought of one country parson, whose "library was a holy life,"† and of another, who thought "that the best way of expressing our zeal for the Church, that so much deserves it, is by living up to her rules and institutions."‡

It was with feelings like these that I made a pilgrimage to Bemerton, which is about a mile distant from Salisbury. To one whose earliest associations are wedded to a "churchyard among the mountains," and who learned to connect the piety of the olden time with the coeval towers of our more distant counties, it was not unnatural to be somewhat sanguine in forming conceptions of the church of Bemerton. But they were all disappointed. In approaching the village, it is impossible to distinguish the sacred edifice from the agricultural buildings, by which it is surrounded; and, on entering the hamlet, the eye is directed to the church, rather by the memorials of the dead, than by the appearance of the structure itself.

But perhaps it is better as it is; and this may be said without undervaluing those feelings by which "sense is made subservient still to moral purposes, auxiliar to divine;"§ feelings which were not likely to have been blunted by having just before attended divine service in the cathedral of Salisbury. There is a moral depth in the strain of that poet, on whom, in these days, the mantle of Herbert has fallen,

"Needs no show of mountain hoary,
Winding shore, or deepening glen,
Where the landscape in its glory
Teaches truth to wandering men:
Give true hearts but earth and sky,
And a few flowers to bloom and die;
Homely scenes and simple views,
Lowly thoughts may best infuse."‖

And as with nature, so it is with architecture. There are times when we are in danger of being wholly riveted by the beauty which we see, or of suffering the imagination to wander, instead of receiving into the heart the simple and humbling truths which live in the memory of such men as Herbert and Norris.

The church, which is dedicated to St. Andrew, is extremely small, being only 44 feet 5 inches long, and 14 feet wide. It has two Gothic windows; one, of the decorated or curvilinear style, at the west end; and one on the south, which belongs to the period of transition to the perpendicular style.

The east end appears to have been rebuilt; and there can be little doubt that a Gothic window has been supplanted by the barbarous Venetian, which now fills its place. The bell is contained in a low wooden turret, which scarcely rises above the roof. I eagerly entered the church, hoping that there might be some visible token of George Herbert: but there is little which can have descended from his day, unless it be an old and rude baptismal font. There is no memorial stone of him, who in part rebuilt the church, and who ministered in it twice every day in the week, those excepted on which he walked to join the service in Salisbury Cathedral, and to enjoy his "heaven on earth." When the late incumbent, the celebrated Archdeacon Coxe, was buried, the flooring under the altar was removed, and diligent search was made for the stone to which Walton alludes, but none was found, nor was there any sign of a former interment. On the south side, on a marble tablet, against the wall, near the altar, is the following inscription:

H. S. E.
Johannes Norris,
Parochiæ hujus Rector,
Ubi annos xx bene latuit,
Curæ Pastorali et literis vacans,
Quo in recessu sibi posuit,
Latè jam per orbem sparsa,
Ingenii paris ac pietatis
Monumenta.
Obiit Anno { D^ni. 1711.
{ Ætatis 54.

There is something in the expression *bene latuit* which is sadly expressive of the retirement in which Norris lay buried, and from which he might have been removed by the Bishop (Burnet) to a stall in his cathedral. The same expression still more sadly expresses the intrinsic value of his works, and the concealment in which they have been suffered of late to remain.

It is due, however, to his *contemporaries* to say, that I have on my table the fifteenth edition of his Practical Discourses, (published 1728,) the first volume of which was published for the first time in 1691, and the volumes were completed 1698. It is said that his collection of Miscellanies in prose and verse was the most popular of all his works; but, if I mistake not, that came only to a fifth edition.

The parsonage is close to the church; and some traces of an old and substantial building even now remain in the massive chimneys and in the old-fashioned windows. These windows are now mostly blocked up; and in one or two places, they are, with singular taste, intersected by a red brick chimney. It is really grievous to remember (as all must who have read Walton's life) the lines—

"If thou chance for to find
A new house to thy mind,
And built without thy cost;
Be good to the poor,
As God gives thee store,
And then my labor 's not lost."

It is grievous to remember these, and then, with the remains of the old house before your eyes, to see the alterations lately made. The liberality of G. Herbert has been imitated with much more success than his taste, by casing a large part of the building in a staring red brick wall, pierced with modern windows, which are obtrusively faced with white stone and finished with circular tops. The side of the house which looks to the garden has suffered less in appearance; the garden itself is very pleasantly situated, and received large additions from the liberality of Archdeacon Coxe, who, in the total blindness of his latter years, continued to pursue his literary researches on this spot; his chief relaxation consisting of walks in this garden, through which he guided himself by a thread which was placed by the side of the paths for that purpose.

The garden turf is washed by the beautiful stream of the Wily, from the brink of whose waters there is a pleasing view of the exquisite cathedral of Sarum. All is in unison with the gentle and quiet spirit of the place: the broad flat meadows, the "soft and reedy grass," the "soft green willow springing where the waters gently pass,"* and from the midst of a grove formed by the ancient trees of the cathedral close, rises the "distant spire whose silent finger points to heaven." The foreground is closed by an old and decayed medlar tree, which perhaps existed in the days of Herbert. This must be the prospect which is rendered so interesting by an anecdote preserved among the papers of the Rev. John Jones. It is thus given by Nichols—"The Rev. and aged Mr. Thomas Colburne told me lately (1761) that when he was a young man at Salisbury, he made a visit to this ingenious and exemplary clergyman, (Mr. Norris, at his house in Bemerton.) This was, I suppose, not long after the Revolution, when Dr. Burnet was bishop of that see. Mr. Norris treated him very civilly; and either before or after dinner, (I do not remember which,) took him out into his garden, from whence they had a full view of the city and cathedral. 'What a magnificent structure,' said young Colburne, 'is that great cathedral! You are happy, Sir, in this delightful prospect.' 'Yes,' said Mr. Norris, 'it is all the prospect I have with respect to that cathedral.'"† Norris was aware that the Bishop was absolutely resolved he never should have any preferment in the cathedral.‡

The church of Bemerton is a daughter church to that of Fugglestone or Fulstone, which is distant about two miles. The church of Fulstone is also very small, but remarkably beautiful. It is of an early date, and marked by the elegance and lightness of the early English or pure Gothic architecture. I was not able to see the interior, but I was much struck by an inscription on one of the tombstones, which, though its phraseology is of the rudest kind, has in it so much of native simplicity, so much of the "still sad music of humanity, not harsh nor grating, though of ample power to chasten and subdue,"§ that I hope to be excused for presenting it to my readers:—

"How sadly fond of life poor mortals be;
How few that see our beds would change with we;
But, serious reader, tell me, which is best,
The painful journey, or the traveller's rest?"

The registers of both the tithings of Bemerton and Fulstone appeared to be devoid of interest, they are strictly confined to a barren statement of baptisms, burials, and marriages. As far as I could judge, the entries were rarely made by the clergyman himself: in the case of Norris, certainly not; for the entries during the latter part of his life, and that of his burial, are in the same hand-writing. The only notices of Herbert and Norris are the following:—

1632.	March 3, O. S.	Mr. George Herbert, *Esq.*, Parson of Fugglestone and Bemerton, was buried on the north side of the altar, but no monument.
1693.	19 April.	Baptized Edward Norriss, son of John Norris and his wife Elizabeth.
1711.	5 February.	Mr. John Norris was buried.‖

Little as we are indebted to the parish register, the names of Herbert and Norris will not die. The former lives in the hearts of all cultivated members of the Church, as presenting the most complete pattern of a gentleman, a Christian, and a country parson. The name of Norris has been less widely known; and yet there are not many writers who have more happily blended strong logical reasoning with the play of the fancy,—vigor of intellect with warmth of affections,—a piety almost mystical in its sublimity, with a hearty allegiance to the Church, and a cheerful love of her simple ordinances. He was at once, poet, philosopher, and divine; and more than all, he was an earnest and practical "village preacher." It is delightful to contemplate the diverse beginnings, and the one end of these men. George Herbert was a favorite at Court, and "had a genteel humor for clothes."* Norris was a Fellow of All Souls College, Oxford, and found his delight in the Platonic philosophy. Each in early years devoted his poetic powers to divine purposes; both in the maturity of life, concentrated their whole powers on the cure of Bemerton. Herbert had "left the gilded vanities of Court, and contemned all titles and dignities, when he compared them with his title of being a priest, and serving at the altar of Jesus, his Master." Norris expresses the same sentiment, when he says, "I write neither for favor nor preferment,† but only to serve the cause of Christianity, and of that Church, of whose communion it is my happiness to be a member, my glory to be priest; and that I had better abilities to do her service, my highest ambition."

Surely the end of these men was peace; and in times when all around us "with low thoughted care, strive to keep up a frail and feverish being," by excitement in politics, in science, in religion, it were well if we dwelt more with these undying men of old, and were more fervent in our aspirations for a meek and quiet spirit, charitable, humble, and contented minds."

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* One of the worst signs of a superficial age is its indifference to maintaining what is really true. There is an affected candor, which first *neglects* and then *depreciates* those who have warmly defended what is allowed to be true, who hold fast what is *good*, and who are zealously affected in a *good cause.*

† Herbert's Country Parson, sect. xxxiii.

‡ Norris on Christian Prudence, p. 398.

§ Wordsworth—"Excursion."

‖ "Christian Year." First Sunday after Epiphany.

* Christian Year.

† Nichols' Literary Anecdotes, vol. I. 639.

‡ See a Letter from Norris to Dr. Charlett, in the "Letters by Eminent Persons, &c." vol. I. 156.

§ Wordsworth—"Tintern Abbey."

‖ Having neglected to copy these entries on the spot, I have taken them from Sir R. C. Hoare's "History of Wilts." The spelling of the name of Edward Norris is from memory. I remember it distinctly, because it confirmed the conclusion that the entries are not in the hand-writing of J. Norris himself.

* Walton's "Life of Herbert."

† There is a very affecting letter of his to a friend at Oxford, in which he speaks of his own poverty, but without any care about it, except as far as it would prevent him from sending his son to the University without assistance.—Ed. Brit. Mag.

THE MINISTRY.

THE PREACHING OF THE GOSPEL.

1. And, first, our preaching, to be at all effectual, in the edification of the Church, must be *a faithful exhibition of "the truth as it is in* Jesus." The Gospel is a complex, though by no means a complicated, system. Its several parts all harmonize. Its doctrines spring from a common source, and lead to a common end. The slightest departure from the divine plan leads to confusion and every evil work. The omission of a single stone in the structure mars the proportion, and destroys the permanence, of the spiritual building. When St. Paul, at the close of his ministry at Ephesus, declared his conviction that he was "pure from the blood of all men," he rested it on this single point,—the fidelity, and if I may so speak, the completeness of his preachings,—"for, I have not shunned to declare unto you all the counsel of God." The example is recorded for our instruction. Wherever it has been departed from, "false doctrine, heresy, and schism," have been the bitter fruits. The curse denounced upon them who take from, or who add to, the word of God, has been seen and felt, even in the present life, a foretaste of the wrath reserved in that which is to come. Let us then never shun, my beloved brethren, to declare, like Paul, "the whole counsel of God." The fallen, sinful, helpless, hopeless condition of our nature;—the gracious intervention of the divine nature in its behalf,—the second person in the adorable Trinity becoming incarnate, as the Lamb of God, and taking away, by his sacrifice of himself, the sins of the whole world;—the resulting offers of justification by his blood and sanctification through the Spirit which he hath purchased, to them who, coming to him, by faith, are made, in his appointed way, partakers of the covenant of salvation;—the powerful motives to obedience urged upon us by the constraining love of Christ;—and the divine grace ever present to work in us that new creation of the heart and life to which it calls us;—the Church of Christ, the visible medium of communication between our souls and God, uniting them to him on earth, and preparing them for eternal union with him in heaven:—salvation all by grace, and yet personal holiness indispensable to its attainment; covenant privileges void to the unbelieving and the unrighteous, and yet salvation promised only in and through the covenant, and Christ declared to be the "Saviour of the body," only as he is the "head of the Church:"—in these, my reverend brethren, as its leading features, is that plan of salvation to be set forth to the people of our charge, which, revealed in holy Scripture, and set forth in *her* articles, confessions and formularies, who, from the Apostles' time has been its divinely appointed and divinely perpetuated "witness and keeper," constitutes our guide, our comfort, and our hope,—that "grace of the Lord Jesus Christ, in which we stand." So it was that Peter, on the day of Pentecost, first preached the Gospel. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God by miracles and wonders and signs, which God did by him,—him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. Therefore, being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Repent therefore, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Then they that gladly received his word,"—there surely can be no better comment on the Apostolic sermon than the Apostolic narrative,—"were baptized, and the same day there were added to them about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And such was ever designed to be the preaching of the Gospel, and the practice under it. "God is not a man that he should lie, nor the son of man that he should repent." "Jesus Christ" is "the same, yesterday, and to-day, and for ever." The Gospel which we preach, "Christ crucified, the power of God, and the wisdom of God," was the Gospel which Paul also preached; and of which he said, "Though we, or an angel from heaven preach any other Gospel, let him be accursed." And the beloved John for ever closed and set his seal to it,—when he declared the forfeiture of all its blessed hopes to be the punishment of him who made it more or less. From that time it has gone on conquering and to conquer. Nations and people, receiving its celestial message, have become the "kingdoms of our Lord, and of his Christ." Its faithful preachers, aided and guided by the Spirit, convincing men of sin, bringing them to Jesus, turning them from sin to holiness, and from the power of Satan to God, have gone, with multitudes to seal their ministry, to await their glorious reward. Let us be content to follow them, as they were followers of Christ. While others are ever seeking, like the restless Athenians, for "some new thing," let us, with Jesus, still believe, "the old is better." Be it our care and our delight, to lead the people of our charge up to those first and earliest fountains, from which the truth of God springs freshest, clearest, purest; that strengthened here to keep, and bear, and do the will of God, we may, through grace, be numbered among them, whom "the Lamb, who is in the midst of the throne, shall lead unto living fountains of waters."

2. An important precept for the effective preaching of the Gospel, is, that *its terms be plainly and distinctly declared.* "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" If the doctrines of the Gospel, so plain and simple, that Jesus thanked the Father that he had revealed them unto babes, be perplexed with metaphysical subtleties, or lost in vague and barren generalities, or compromised away in treacherous compliments, the influence of the preacher is not lost merely, as one that speaketh into the air; but souls that should be roused to life and action are left unmoved, or lulled into a dangerous security; and, while "the hungry sheep look up, and are not fed," the careless shepherd is preparing for himself shame and confusion of face, in the great day of final account. It was the saying of Cicero, that with every trial that the orator is called to make in public, judgment is passed upon his reputation. The preacher is an orator; and in that respect the sentiment is true of him. But above all other considerations, he is an orator for souls. He pleads with sinners for their salvation. The issues of eternity are involved, in the clearness of his statements, the soundness of his reasonings, the affectionate energy of his persuasions. And knowing not from whom, resisting the force of his appeal, the Holy Spirit may depart, or who may go from the hearing of his argument, to the stillness of the grave, must he not indeed plead, as "a dying man for dying men;" and urge on those who hear him, the acceptance of the offers of salvation, as if he heard himself the distant peal of the archangel's trumpet, breaking them off for ever!

3. And it will be found an important subsidiary to that plain and distinct enunciation of the Gospel, which especially becomes it as a dispensation to the poor—in which our Saviour means that we should comprehend the weak, the humble, and the ignorant,—that *its instructions be made direct and individual in their application to the hearer.* There is danger that the teachings of the Gospel be regarded as designed for men in general, rather than for each particular man. The disposition in each man to apply the reproof, the admonition, the exhortation, to his neighbor rather than to himself, is as dangerous as it is natural. A device more successful to turn the edge of that "sword of the Spirit, which is the word of God," could not be contrived. Our effort must be to expose and disappoint its object. In every word of the precious Gospel of the Saviour, every man to whom it is preached,—we must endeavor to convince our hearers—has an immediate, direct and personal interest. He has the offer of all its privileges. He has the refusal, so to speak, of all its promises. He is called to the performance of all its duties. He is held to answer by all its fearful penalties. And he is to listen to all its declarations, if he would indeed be a "doer of the word," not with the listless ear of a mere by-stander, but as to a voice from God in heaven, speaking directly to his heart. "Thou art the man,"—"unless ye repent ye shall all likewise perish;"—this is the strict and searching application of its holy requisitions. "Believe on the Lord Jesus Christ and thou shalt be saved;"—this is the condition,—individual, yet universal,—universal, yet individual,—of its great salvation. To him who thus makes the Christian religion a matter of personal obligation, it becomes, above all others, a personal interest. Receiving its commandments as the guide of his feet, he finds its consolations a lamp unto his eyes. Transformed continually by the renewing of his mind, and "created anew in Christ Jesus unto good works;" he confesses with David, that "the law of the Lord is perfect, converting the soul,"—that "the testimony of the Lord is sure, and maketh wise the simple,"—that "the statues of the Lord are right, and rejoice the heart."

4. Nor must we forget, my reverend brethren,—it is my last suggestion on this subject,—that *our instructions, to be effectual, must be affectionate.* "Above all these things," says Paul, when he had been enumerating the virtues and graces of the new man, "put on charity, which is the bond of perfectness." And it is a beautiful amplification of the Apostle's sentiment, which the Church, in the Collect for Quinquagesima Sunday, adopts, when she beseeches God to send his Holy Ghost, "and pour into our hearts that most excellent gift of charity, which is the very bond of peace, and of all virtues." So we, my reverend and beloved bretheren, when we have put forth our best powers, and exerted our whole influence, in efforts for the salvation of the people of our care, must bind them all together, and bind them upon their souls, with the golden bond of charity. Love is the spirit of the Gospel. Love was the ruling principle which shone in all the Saviour's life. Nay, "God is love." Far from our instructions, then, be that tone of denunciation, which sometimes threatens from the pulpit to draw down fire from heaven on the offending people. Far from our instructions be that strain of menace, of angry and bitter invective, of unsparing, and apparently unfeeling condemnation, which continually anticipates, and loves to dwell upon, the terrors of the judgment. God forbid that a jot or tittle of the message of our Master should ever be kept back by us. God forbid that the "indignation and wrath, tribulation and anguish," whose exquisite tortures heart cannot conceive of, and eternity will not exhaust, should fail of their due influence in arresting the attention and alarming the apprehensions of the careless or the hardened sinner. But persuasion, and not compulsion, is the principle by which hearts are influenced. It is love, and not fear, which sustains the throne of empire, and binds in one the circle about the domestic hearth. The Gospel is, a message of "glad tidings," and not of wrath and wo. Nor does this interfere with, but rather assist, our plainness and sincerity. Jesus Christ fearlessly spoke the truth, but spoke it ever in love. He spared not the Pharisees in their hypocrisy and malignity; and yet he delighted far more, as he was anointed to do, to "preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." We shall prevail but little, my reverend brethren, with our people, if we do not convince them of our love. Our fidelity, our zeal, our assiduity, our self-devotion, are of primary necessity to assure them of it. But very essential, and very influential with them, will be found tenderness and affectionateness of manner,—proving to them, that while we hate their sins, we love their souls; that our earnest reproofs are "in sorrow not in anger;" that, like St. Paul, "gentle among them, even as a nurse cherishes her children," we may win their hearts to God; approving ourselves so affectionately desirous of them, that we are willing to impart to them not the Gospel of God only, but also our own souls, because they are dear unto us.

Bishop Doane's Charge.

PRACTICAL.

HOW WE MUST, AND HOW WE MAY NOT JUDGE.

The Gospel, in several instances, contains precepts which at first appear inconsistent with each other; but which on careful comparison serve only so much the better to enforce the one uniform system of Christian truth. For each passage serves as a check in the interpretation of the other, to prevent us from ever applying the words of Scripture in any other sense than that which they were designed to bear. Thus, the command that we "judge not" seems at variance with our Lord's instructions to the apostles,—"If thy brother trespass against thee, go and tell him his fault." (*Matt.* xviii. 15.) It is opposed also to the direction given afterward in the same chapter, (*Matt.* vii. 20,) "Wherefore by their fruits ye shall know them." Nay, it seems scarce to be consistent with the very words which follow, (verse 6,) "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." For ere we obey this precept, we must judge some to be swine and dogs.

This very opposition and seeming variance is, however, as was said, well calculated to make plain our line of Christian duty. For the necessity of our judging in some cases, serves to show us in what cases we are to "judge not." That some men notoriously transgress, that some commit sins which others avoid, and violate obligations which others observe, we cannot fail to be in general aware of. Nor can we help sometimes noticing in individuals those gross instances of misconduct which exceed the common measure of human iniquity. Our Saviour then would not bid us shut our eyes to the scandal of persons such as these. He would rather have us note their conduct, that we may renounce their principles, and avoid their society.

Yet none the less to such as these must we in one sense extend the precept, "Judge not, that ye be not judged." Judge not, that is, of the future eternal condition, judge not rashly of the present spiritual state of any one among the children of men. We have each enough to do in the examining and judging of ourselves. To cast out the beam that is in our own eye, is ample employment, without looking after the mote that is in our brother's eye. If we consider how many things we do which we know we ought not, and how many we leave undone which we know we ought to do, how many good resolves we daily break, how many ways of being better, holier, and more heavenly-minded, we heedlessly or even wilfully neglect; if these things we well lay to heart, we shall become too deeply occupied with our own repentance and amendment, to speculate unprofitably on the salvation or condemnation of our neighbors.

Their present actual outward conduct we cannot indeed help beholding. And we do well so far to observe it, as to determine whether we had best seek or avoid their company, to watch when we may offer to them religious exhortation, with best prospect of success instead of scorn. But of their final sentence from that Judge who knoweth the heart, to decide correctly is not in our power; to attempt it is forbidden, is sin.—Rather let us hope, even in the worst we know of, that many circumstances, unknown to us, may extenuate, in God's sight, and in their case, conduct which in ourselves we feel would be unpardonable. Rather let us fear, lest our own progress in piety, when estimated by our greater means of improvement, should be counted inferior to theirs. And remembering that there are "last which shall be first," as well as "first which shall be last," (Luke xiii. 30,) let us "hope all things" (1 Cor. xiii. 7) of all; and to all mete with that measure, with which we should wish to have it measured to us again.

Teach us, O Lord, to judge righteous judgment. Teach us to judge ourselves strictly, our neighbors charitably. Teach us to judge, where we must, with mercy. And where we need not, teach us to "judge not" at all.—*Girdlestone.*

DEVOTIONAL.

GOD OUR RIGHTEOUS PROTECTOR.

> O Lord God of Israel, thou art righteous; for we remain yet escaped, as at this day.—*Ezra* ix. 15.

"Thou art righteous"—in thy judgments and chastisements which thou hast inflicted upon us: we cannot blame thy severity; thou didst warn us before thou didst punish us; thy trumpet did sound before thy rod did smite us.

Thou art a righteous Judge; when thou condemnest wicked men, their mouths shall be stopped; thou wilt overcome when thou judgest: (Psalm li. 4; Rom. iii. 19:) thou dost not wrong them; for they shall receive according to their works.

Thou art a righteous Father: when thou chastisest holy men, thou dost not wrong them; thou measurest and proportionest thy stripes not unto their sins, but unto their strength; dealest with them tenderly, and suitable to their cases and conditions; to purge them not to consume them. Thy rod is fitted to the condition of weak men; and the temptation wherewith thou sufferest thy children to be tempted, is proportioned to the infirmities of man. Thou knowest our frame; thou rememberest that we are dust; that our strength is not the strength of stones, nor our flesh of brass; that we dwell in houses of clay, which are crushed before the moth; and accordingly thou dost in very faithfulness afflict, to refine, not to consume us.

Yea, when thy judgments are secret, yet they are righteous. When wicked men prosper, and good men suffer; when wicked men are the fan, and good men the corn; when the weeds flourish, and the corn is over-topped; when the wicked devoureth the man that is more righteous than he; when the affairs of the world seem to be out of course, and every man out of his place; all this while the Lord makes way for the revelation of his righteous judgments. His work will be beautiful in its time. All things will work together for good, as materials in a building, ingredients in a cordial, colors in a table. The prosperity of the wicked will work to his ruin; the affliction of the righteous will work to his glory. Thus, righteous in thy judgments; neither thine enemies, nor thy children, shall ever have cause justly to complain against thee.

"Thou art righteous" in thy covenant and promises. If thou shouldst have dealt with us according to our provocations, we had been consumed; but thou hast remembered thy gracious promise to our fathers, and therefore we are preserved. Though our sins have forfeited mercy, yet thy truth and faithfulness hath fulfilled it.—We owe not our remaining, that we are a people; we owe not our escaping, that we are a free people,—unto any goodness of our own, but unto the grace of the covenant alone.

God's truth and fidelity unto his people that are in covenant with him, is the true ground of all their safety: he doth not change: therefore we do not perish, who otherwise, from the days of their fathers, are gone astray. (Mal. iii. 6, 7.) His mercies are 'from everlasting to everlasting;' (Psalm ciii. 17;) from everlasting in his purpose, to everlasting in its fulfilment. He "gave grace, and promised eternal life, before the world began;" (2 Tim. i. 9; Tit. i. 2;) before they were extant, or had any being (further than in the purpose of God,) on whom the grace was bestowed, to whom the life was promised. And what he did from eternity purpose, he will not in time revoke: for his gifts are without repentance.—*Bishop Reynolds.*

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